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ON THE ROYAL TOUCH FOR THE KING'S EVIL,

WITH THE

LAST FORM OF PRAYER APPOINTED FOR THE CEREMONY.

CLAIMS to extraordinary authority over the persons and consciences of men have usually been sustained by pretensions to miraculous power; a mode of attestation against which, if really possessed, there could be no dispute. This, I imagine, originated, and for almost seven hundred years maintained, the royal practice of touching persons afflicted with the disease called the king's evil, and by which the sovereigns of England managed to impress the minds of myriads of their subjects with an idea of their peculiar sanctity.

Edward the Confessor is said to have been the first English monarch who practised this piece of kingcraft; and William of Malmesbury blames those who attributed the cures he wrought to his royalty, and not to his sanctity; but later writers have conceded the gift to the royalty of the king, (for all the sovereigns of England, since Edward's day, have not been saints,) but have, at the same time, questioned whether the sanative virtue descended lineally with the crown by proximity of blood, or whether it was not to be ascribed to the unction which each monarch, at his coronation, received at the hands of the Bishops.

Our historical poet, Shakespeare, has given, with graphic truth, a scene at the King of England's palace, where he introduces Malcolm and Macduff in conversation with a doctor of physic, thus:

Malcolm. Comes the king forth, I pray you?

Doctor. Aye, Sir; there are a crew of wretched souls
That stay his cure; their malady convinces
The great assay of art. But at his touch,
Such sanctity hath heaven given his hand,
They presently amend.

Mal. I thank you, doctor.

Erit.

Macd. What's the disease he means?

Mal. 'Tis called the evil,

A most miraculous work in this good king,

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Which often, since my here-remain in England,
 I've seen him do. How he solicits heav'n
 Himself best knows; but strangely-visited people,
 All swoln and ulc'rous, pitiful to the eye,
 The mere despair of surgery, he cures;
 Hanging a golden stamp about their necks,
 Put on with holy prayers; and 'tis spoken,
 To the succeeding loyalty he leaves
 The healing benediction.

Such, then, was the state of this custom in the days of Elizabeth, of whom it is recorded, that during one of her progresses in Gloucestershire she became so tired of touching those who were pressing upon her for healing, that she told them that "God only could relieve them from their complaints." This honest avowal, however, did not destroy the faith of the multitude, which was not a little strengthened by the pretensions of the Stuarts, who were upheld by many of the clergy in their most absurd and mischievous pretensions to this miraculous power.

Although James the First practised this art, with the other mysteries of kingcraft, in the mastery of which he greatly prided himself, yet his son Charles appears to have obtruded it more frequently upon the notice of his subjects than his predecessors, two or three proclamations respecting it being published in less than two years. Richard Wiseman, serjeant-surgeon to King Charles the First, in one of his "Chirurgical Treatises," states—"I myself have been a frequent eye-witness of many hundreds of cures performed by his majesty's touch alone, without any assistance of chirurgy." When Charles was in the hands of the army at Holmby House, the people flocked to him to be cured of the king's evil to such an extent, that the Parliament ordered a declaration to be drawn, "informing the people of the superstition of being touched by the king for the evil."

On the Restoration it was thought necessary to revive this practice with all the sanctions of religion and royalty. We are indebted to the amiable and accurate Evelyn for the following account of this ceremony, performed at Whitehall, when, according to the *Mercurius Politicus*, "his majesty stroked about six hundred; and such was his royal patience and tenderness to the poor afflicted creatures, that, though it took up a very long time, his majesty, who is never weary of well-doing, was pleased to make inquiry whether there were any more that had not yet been touched."

"July 6, 1660. His Majestie began first to *touch for y^e evil*, according to custome, thus: his Mat^e sitting under his state in the Banqueting House, the chirurgeons cause the sick to be brought or led up to the throne, where they kneeling y^e king strokes their faces or cheekes with both his hands at once, at which instant a chaplaine in his formalities says, 'He put his hands upon them and he healed them.' This is said to every one in particular. When they have been all touch'd they come up again in the same order, and the other chaplaine kneeling, and having angel gold* strung on white ribbon on his

* Pieces of money, so called from having the figure of an angel on them. Fabian Philips, in his *Treatise on Purveyance*, p. 257, asserts, "that the angels issued by the kings of England, on these occasions, amounted to a charge of three thousand pounds *per annum*."

arme, delivers them one by one to his Matie, who puts them about the necks of the touched as they passe, whilst the first chaplaine repeats, 'That is ye true light who came into ye world.' Then followes an Epistle (as at first a Gospell) with the Liturgy, prayers for the sick, with some alteration, lastly ye blessing; and then the Lo. Chamberlaine and the Comptroller of the Household, bring a basin, ewer, and towell, for his Matie to wash."—*Ecelyn's Diary*, vol ii. p. 152.

In the "NEWES" of 18th of May, 1664, may be found the following notice, "His sacred Majesty having declared it to be his royal will and purpose to *continue the healing* of his people for the evil, during the month of May, and then to give over until Michaelmas next; I am commanded to give notice thereof, that the people may not come up to town in the interim, and lose their labour." A similar proclamation had been issued by James the First, March 25th, 1616, forbidding such patients to approach him during the summer.

Charles the Second was the last of the kings of England who performed this rite, but it was revived by Queen Anne, when she was under the insane councils of ecclesiastical Tories.

The lower House of Convocation had desired the Bishops, in an address, to concur in settling the doctrine of the *divine apostolical right of episcopacy*, that it might be a standing rule of the church. The bishops declined to give any additional sanction to the dogma of apostolical succession; and Dr. Smollett adds—

"These contests produced divisions through the whole body of the clergy, who ranged themselves in different factions distinguished by the names of High Church and Low Church. The first consisted of ecclesiastical Tories; the other included those who professed revolution principles, and recommended moderation towards the Dissenters. The High Church party reproached the other as time-servers, and Presbyterians in disguise; and were in their turn stigmatized as the friends and abettors of tyranny and persecution. At present, however, the Tories both in Church and State triumphed in the favour of their sovereign. The right of parliaments, the memory of the late king, and even the act limiting the succession of the House of Hanover, became the subjects of ridicule. The queen was flattered as possessor of the prerogatives of the ancient monarchy: the history written by her grandfather, the Earl of Clarendon, was now for the first time published, to inculcate the principles of obedience, and inspire the people with an abhorrence of opposition to an anointed sovereign. Her Majesty's hereditary right was deduced from Edward the Confessor; and, as heir of his pretended sanctity and virtue, she was persuaded to touch persons afflicted with the king's evil, according to the office inserted in the Liturgy for this occasion."—*Book I. chap. 7. s. 29.*

The public journals, Oldmixon says,* contained paragraphs like the following—

"Yesterday the queen was graciously pleased to touch, for the king's evil, some particular persons in private"—and three weeks later, Dec. 19th, 1703, "Yesterday, about twelve at noon, her Majesty was pleased to touch, at St. James's, about twenty persons afflicted with the king's evil." Some wits of that day inquired why it was not called the queen's evil, as the chief court of justice was called the Queen's Bench. Such remarks, however, were thought little less than profane, as the whole ceremony was regulated by a form of prayer, of which the following is a verbatim copy—

* History, folio, p. 302.

At the HEALING.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The Holy Gospel is written in the 16th Chapter of Saint *Mark*, beginning at the 14th Verse.

JESUS appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe; In my Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; *They shall lay their hands on the sick, and they shall recover.* So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom. The Power, and the Glory, For ever and ever Amen.

¶ *Then shall the infirm Persons, one by one, be presented to the Queen upon their Knees, and as every one is presented, and*

while the Queen is laying Her Hands upon them, and putting the Gold about their Necks, the Chaplain that officiates, turning himself to Her Majesty, shall say these words following.

GOD give a blessing to this Work; And grant that *these sick Persons* on whom the Queen *lays* her Hands, may recover, through Jesus Christ our Lord.

¶ *After all have been presented, the Chaplain shall say,*

Vers. O Lord, save thy servants.

Resp. Who put their trust in Thee Answer to thee.

Vers. Send them help from thy holy place.

Resp. And evermore mightily come to be defend them.

Vers. Help us, O God of our Salvation.

Resp. And for the glory of thy Name, deliver us, and be merciful unto us sinners, for thy Name's sake.

Vers. O Lord, hear our prayers.

Resp. And let our cry come unto thee.

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be showed upon these thy servants, that they being healed of their infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *Then the Chaplain, standing with his face towards them that come to be healed, shall say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now, and evermore your defence, and make you know and feel, that there is none other Name under heaven given to man, in whom, and through whom you may receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

FINIS.

This precious relic of Church of Englandism as it was, is transcribed from the last page of a copy of the "*Book of Common Prayer*," bound up with a Bible printed at London, in 1714, by John Baskett, the Queen's printer, the year before her Majesty's death. There is not a syllable respecting the form attached to the copy.

In Nichols's *Literary Anecdotes* it is stated, that "The form of Prayers at the Healing," an office which is omitted in Dr. Nichols's "*Supplement to the Commentary on the Book of Common Prayer, 1711*," was originally printed singly, and reprinted among the *Additions to L'Estrange's "Alliance of Divine Offices,"* folio. The whole form is also preserved by Bishop Kennett, in his "*Register*," p. 731; with a remark that "he thinks this was the only office changed by James II., and performed by his own priests," and that it was restored by Queen Anne, with very little correction. Mr. Thomas Fuller, in his "*Appeal of Injured Innocence*," hath recorded from Dr. Heylin, the form of the service at the healing of the king's evil, by Charles I., with no difference in the form, but in the collect.*

These bibliographical facts prove that this form was connected with the service of the Church of England during the whole period of the Stuart dynasty. At a much earlier date, indeed, one of her eminent divines, Dr. William Tooker, Prebendary of Salisbury, and Chaplain to Queen Elizabeth, published a work, in 4to., 1597, entitled, "*Charisma, sive Donum Sanationis Regibus Angliæ divinitus concessum, seu Explicatio totius Quæstionis de mirabilium Sanitatum Graciâ, &c.*"

"This book," says Anthony Wood, "was reflected upon by M. A. Delrius, the Jesuit, who thinks it not true that kings can cure the evil. *With him agree most fanatics.*"† How opinions have changed since then! None but fanatics would now think it true. The public of this age look upon it as a piece of weak superstition, in which impiety was made to vie with nonsense, and it is questionable whether it be spoken of more in pity or in ridicule.

I cannot better close this article than by quoting the just reflections of a friend who is distinguished by the catholicity of his own spirit, and his just abhorrence of whatever divides good men from each other.‡

"We have here a striking specimen of defunct folly: and it may show the inevitable fate of follies at this moment in mischievous activity, which alienate from each other children of the same Heavenly Father, and retard the union of Evangelical Protestants.

"What was once so solemnly practised by the Head of the Anglican Church, and the form of its observance, which was printed in numerous, if not in all, contemporaneous editions of the *Common Prayer Book*, are now well nigh forgotten: the form is a curiosity;

* Nichols's *Literary Anecdotes*, Vol. II. pp. 495—504, where the reader will find many additional facts on this subject, and a curious account of one Lovel, who visited the Pretender in 1716, and was *healed*, though that prince was not anointed, which proves that the virtue must have been inherent, and not imparted by the unction of the bishops!

† Athen. Oxon. I. 455.

‡ Rev. G. B. Kidd, Knaresborough.

and even the party which, less than 140 years ago, contrived it, look upon it now with regret and shame. The memory of it is revived by this publication, not for the purpose of wounding their feelings, but of warning them and others against party zeal and ecclesiastical pride; which lead in *one age* to enormous absurdities and superstitions, which in a *following age* of greater light, are justly and totally abandoned.

"In less than a century, probably, will men of that party, if it exist at all, be ashamed of the extravagant claims of their predecessors, now so publicly advanced; of their assertions that the touch of a Prelate who has derived all his spiritual authority by transmission from prelates in the time of the *Crusades*, and *Thomas à Becket*, may make a man whose want of genuine scriptural piety is evident, a true minister of Christ; and that a man of competent learning and knowledge, of piety and usefulness, *without such a touch*,—without clerical *succession from Crusaders*,—is no minister of the Lord at all!

"These attributions of power to the wonder-working touches of Prelates, and of Queens, had their origin alike in popular ignorance; and being equally unscriptural, the surviving dogmas must vanish, like the other, in the advance of knowledge, and of the religion of the Bible."

J. B.

AN EXEGETICAL ESSAY ON 2 COR. v. 1—10.

Introduction.—In the preceding chapter, the apostle, having (in chapter iii.) discoursed with much fervour upon the life-giving power of the ministry of the New Economy in contrast with the lifeless or even death-working nature of the ministry of Moses, has also contrasted the vital energy of his own ministrations with the feebleness and precariousness of his own earthly life. Though it is evident that in the whole of the first nine chapters of his epistle he *addresses* himself to the better party in the Corinthian Church, and *that* too, often, with a flow of affectionate confidence, such as is felt towards one whom we love ourselves, and who, we are assured, likewise loves us in return; yet it is also apparent that occasionally his words have somewhat of a polemical bearing, glancing more or less directly upon the attacks made upon him by his enemies at Corinth. This polemical aspect is visible in the *μη περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ* of ver. 2—in the *οὐ γὰρ ἑαυτοὺς κηρύσσομεν*, ἀλλὰ Χριστὸν Ἰησοῦν, κύριον of ver. 5, and yet more distinctly in the whole of the passage from ver. 7 to the close of the chapter. It is, I think, clear, both from this and from many other parts of both the epistles, that his opponents had turned the feebleness of his body and the constant persecutions and distresses which he endured, into a handle of attack, treating with contempt the claims to apostolical authority urged by such a miserable half-dying wretch, whose afflictions were of themselves an indication how lightly he was regarded by God, nay, even of the displeasure with which Heaven looked upon

his double-dealing, his hypocrisy, and his presumption. Against this sinister interpretation of the circumstances of his condition, the apostle urges (ver. 10) that his afflictions and the death he was continually dying, were only in conformity with the history of our Saviour, and were endured for his sake—that they were, in fact, ἡ νέκρωσις τοῦ κυρίου Ἰησοῦ—and that as his Lord became the life of men only through dying, so likewise it was only through dying that his own life-giving ministrations were effectual upon men. If, then, on the one hand, the workings of mortality were visible in him, on the other hand, in those to whom he addressed his ministry were equally visible the workings of life. But, in truth, it was not they only that should partake of that life. If they had reason to expect that God would “present” *them*, they were not to look upon *him* as beyond the pale of the same hopes: they, indeed, might be found alive at the time of Christ’s coming, while his wretched life might have been extinguished before; but God, who raised his Master from the dead, would also raise him from the dead through the power of Jesus, so that with them he also would be “presented.” For his persecutions and afflictions were *not* the tokens of God’s displeasure; but were voluntarily undergone for the sake of the church, and for the glory of God; therefore they could not be reasonably regarded as prejudicing his hopes. His hopes, on the contrary, grew with his afflictions; for these would have the effect of heightening his future glory; his thoughts, accordingly, were more and more turned away from the objects of the present state, in which he, more than other men, had but a brief interest, and bent upon those unseen objects which were alike glorious and eternal.

Verse 1. τοῦ σκηνους—the genitive of apposition, depending upon οἰκία: “earthly house of (i. e. which is) the tabernacle which we inhabit;” ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνους being put for τὸ ἐπίγειον σκηνος ἐν ᾧ οἰκοῦμεν. So in ver. 5, τὸν ἀρραβῶνα τοῦ πνεύματος, where the Spirit is the earnest itself. In the New Testament, σκηνος is found only here and in ver. 4, the feminine form σκηνῆ being used for “tent” in other places. In the apocryphal book of Wisdom, ix. 15, we have βρίθει τὸ γεῶδες σκηνος νοῦν πολυφροντίδα. Why Paul chose the neuter form here, rather than the feminine, does not appear, except we suppose that usage had applied the neuter to this particular sense, and not the feminine, as from the passage just quoted would seem probable.

Καταλυθῇ—“destroyed”—applied to buildings, as in Matt. xxvi. 61, and Acts vi. 14, Ἐάν—καταλυθῇ—ἔχομεν. The εἰάν does not express time, “when,” as if Paul asserted that instantly upon the destruction of the tabernacle, the heavenly house would be received; but it is equivalent to “in case that,” while the present tense of ἔχομεν expresses certainty on the part of the writer.

Whilst on the one hand it suits extremely well that the expressions οἰκοδομῇ ἐκ Θεοῦ, οἰκία αἰώνιος should be understood of the resurrection-body in contrast to the ἐπίγειον σκηνος, which is certainly the present earthly and frail tenement of the soul; (for to suppose that by οἰκία σκηνους the apostle means the stone and mortar dwellings in which our body dwells, is too absurd to need serious notice;) it

seems, on the other hand, at first sight, not so congruous to call the one *ἀχειροποίητον* more than the other, nor to speak of it as *ἐν τοῖς οὐρανοῖς*. This last consideration has led many to understand it of our "Father's house, in which are many mansions:" but this would agree still less with the expression *τὸ ἐξ οὐρανοῦ οικητήριον* of ver. 2, which is yet clearly the same as the *οικία ἀχειροποίητος* here, and with the image *ἐπενδύσασθαι*, for who would ever think of comparing a house in which one lives to a garment? We must, therefore, understand it of the resurrection-body, and by the epithet *ἀχειροποίητος* we must understand not so much the mode of formation as the materials out of which it is formed, or in which it consists; as being equivalent, in short, to the *πνευματικός* in 1 Cor. xv. 44. This idea is so little removed from the proper sense of the term as to make this supposition by no means improbable, especially since it is implied that the present body is *χειροποίητος*, which it can only be by understanding *χειροποίητος* as equivalent to *σαρκικός*. And *ἐν τοῖς οὐρανοῖς* expresses not the place in which that "house" now is, before it is received by the apostle, but rather the place in which the soul will inhabit that house, and for which it is adapted; it is, therefore, equivalent to *ἐπουράνιος* or *ἐξ οὐρανοῦ* in 1 Cor. xv. 47, 48, and stands in contrast to *ἐπίγειος* in the earlier part of the verse.

Verse 2. Καὶ γὰρ. The γὰρ seems to point to the accumulation of epithets in the preceding verse; *q. d.* "Well may I dilate on the gloriousness of that habitation! for indeed——."

Ἐν τούτῳ. Some take it as "on this account, viz. because we desire——." But there is no passage where *ἐν τούτῳ* has this force of itself; for in such passages as Luke x. 20, the preposition connects itself with the verb, as *χαίrete*: (Cp. John iv. 37, Acts xxiv. 16.) whereas it cannot here naturally be taken with *στενάζομεν*. I therefore prefer translating it "in this," *sc.* *σκήνει*, which, though not very near in the order of the preceding words, is yet evidently near in the apostle's feelings.

Τὸ ἐξ οὐρανοῦ. Chrysostom observes, *ἐξ οὐρανοῦ αὐτὸ φησι, διὰ τὸ ἄφθαρτον· οὐ γὰρ δὴ ἀνωθεν ἡμῖν κάτεισι σῶμα, ἀλλὰ τὴν ἐκεῖθεν πεμπομένην χάριν ἐηλοῖ τῷ ὀνόματι τούτῳ*.

Ἐπενδύσασθαι. There are three compounds of *δύσασθαι* employed by Paul in this passage, which require carefully to be distinguished: *ἐνδύσασθαι* is "to put on a garment," *ἐκδύσασθαι* is "to put it off," while *ἐπενδύσασθαι* is "to put on a garment over one already on." This last does not occur elsewhere in the New Testament; but we have it in Josephus (Ant. 5. 1. 12.) *ἐπενδύντες σάκκους ταῖς στολαῖς*, "putting on sackcloth over their robes." Its sense we shall see in ver. 4.

Verse 3. Εἰ γε καὶ. It has been said, by no less an authority than Hermann, (ad Vigerum Annot. 312,) that *εἰ γε* differs from *εἰ περ*, in that it expresses that the thing supposed is an ascertained fact—that the speaker has a right to assume its truth; whereas *εἰ περ* expresses uncertainty, whether he has a right to assume it or not. Here, accordingly, Lachmann reads *εἰ περ*, though Griesbach retains the *εἰ γε*. If, however, we refer to the original signification of the two simples making up *εἰ γε*, we may see reason to doubt this canon of Hermann. *Εἰ* means "if," or "supposing that," and may be used of

a supposed case, whether known to be a fact or not, expressing only that a certain other result must follow if the supposition be just; it may be therefore, as it frequently is, used convertibly with "since;" *ye* again throws back on the preceding word an emphasis designed to bring it more prominently forward, and may often be translated by "at least," or "indeed;" often it needs not to be translated at all, the translator only taking care to throw an emphasis on the preceding word. *Ei ye* then might be "if at least," "if indeed," (the "at least," or "indeed," resting on the "if," not on any succeeding idea,) "supposing, that is to say, mark you, *supposing*." There is no reason for supposing that in *ei ye* the *ye* fixes the force of *ei* to any of its various meanings, but leaving it as it was before, only brings it more prominently forward. This, at least, is certainly true in the style of Paul. In Col. i. 23, after saying that Christ would present the Colossian Christians (at the last day) faultless, he adds, *ei ye επιμενετε*, "if, that is to say, you continue—for *that* is an indispensable condition." Nor is the force of *ei ye* at all affected by the *kai* which follows, and which belongs rather to the sentence which comes after; "supposing, that is, we shall indeed be found clothed, not naked;" just as in Gal. iii. 4, *ei ye και εικη*. "Have ye suffered so much and all for nothing? supposing, that is, it is indeed all for nothing:" for Paul does not yet quite despair of their case. If, then, we take the particles *ei ye kai* as the *usus loquendi* in Paul compels us to take them, this verse, I think, obviously points back to the *eri* in *ἐπενδύσασθαι* in the preceding verse: "earnestly desiring to put on over our present tabernacle that heavenly habitation—supposing, that is, we shall indeed be found with our present tabernacle on and not destitute of all covering." "We shall be found," *sc.* at that moment when that change will suddenly pass upon the living and the dead—on the *ἐνδύσάμενοι* and the *γυμνοί*. The only grammatical objection, I believe, to this mode of constructing the sentence is founded on the tense of *ἐνδύσάμενοι*—not *ἐνδεδυμένοι*, which we might have rather expected as expressing present state. This, however, lies as much against other modes of interpreting the passage as against this; and we cannot lay the same stress on the distinction in sense between the aorist and perfect tenses in the writers of the New Testament as we can in those of purely classical Greek. Calvin, followed by Olshausen and others, understand the *ἐνδύσάμενοι* and *γυμνοί* of this verse of the spiritual garb of Christ's righteousness. But as, even in the view of these commentators, the *ἐπενδύσασθαι* of ver. 2, and the *ἐκδύσασθαι* and *ἐπενδύσασθαι* of ver. 4, refer to the body, it seems very arbitrary to suppose that in this verse, without any intimation to that effect in the words of the apostle, the *ἐνδύσάμενοι* expresses something different. The more obvious bearing of the verse, I think, is to understand it as added in explanation of the preceding *ἐπενδύσασθαι*.

Verse 4. *Kai γὰρ*—a further development of the idea in ver. 2. *Ἐν τῷ σκηνῇ* "in the tabernacle," not, "in this tabernacle;" the contrast being not between this and that tabernacle, but between the tabernacle and the house.

Οἱ ὄντες ἐν—not simply "while in the tabernacle," but "such as
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(like ourselves) are in the tabernacle." But from whom is this class distinguished? the *γυμνοὶ* or the *ἐπενδυσάμενοι*? Most likely both. Of the state of the *γυμνοὶ* in particular, however, he says nothing; all he feels is, that "in the tabernacle" weighed down under the afflictions of life (*βαρούμενοι*) he groans for "the heavenly house."

Ἐφ' ᾧ often means "on condition that." In Matthew xxvi. 50 it is interrogative, "for what end?" and in Phil. iii. 12, it is relative "for which end." Neither of these will suit the sense here. We must follow the grammarian Thomas Mag, who says *ἐφ' ᾧ*, *ἀντι τοῦ*, *διότι*, ("because" propterea quod,) *οὗ χάριν*. Rom. v. 12. is not sufficiently clear to help us. Olshausen quotes the Hebrew *עַל* as analogous.

Οὐ θέλομεν.—The apostle here distinctly says that it is not death that he desires, but to be "changed" (1 Cor. xv. 52.) while yet alive. That "change" taking place instantaneously, so that there is no interval between the "putting off" of the "tabernacle" and the "putting on" of "the house," he calls *ἐπενδύσασθαι*, "putting on (the house) over (the tabernacle.)" The sense of the words is sufficiently clear already; but the addition of the words *ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς* puts it yet further beyond doubt. For, in 1 Cor. xv. 54, it is said, that only on the great day of the resurrection will that word be fulfilled—"death is swallowed up into victory;" and, indeed, it is manifest of itself, that not before will such an assertion be verified. There seems, however, a difficulty in his saying that he does not wish "to put off his tabernacle"—to die. If in the intermediate state there is such happiness realized as Phil. i. 23. would seem to intimate, why should he here turn away from that prospect as so unsatisfactory? The most probable solution is, that the surpassing glory of the perfect triumph of the resurrection-day, of the great distance of which in point of time he was not, I think, as yet (if ever) so fully aware as time has made us to be, but which he thought might take place even in his own life-time, eclipsed so far that other prospect, as to make it appear, *in comparison*, an object but little desirable. In this way likewise, supposing the apostle not to contemplate the last day as so far removed, we may most easily understand the *ἡμεῖς* in 1 Cor. xv. 51, and 1 Thess. v. 15, as well as other passages. Certainly the development of the truth in the mind of the apostles was a gradual work, as the Acts of the Apostles, as well as the nature of the human mind, make abundantly manifest.

Verse 5. He humbly ascribes his being able to entertain so glorious a hope, not to his own virtue or excellence in any way, but to the work of God, who had "prepared him for an inheritance among the saints," and had even given him that Holy Spirit, the possession of which was the earnest of that future inheritance.

Κατεργασάμενος—used of wood which is wrought to a certain form—in Esdras xxxv. 30: so here, "fashioned," or "wrought." There seems to be something more in the latter clause of the verse. "Not only has God fitted us by working our characters into conformity with such a hope; he has also assured the blessing to us by the earnest of the Spirit." Hence καὶ is "also," and the latter clause is not merely added in explanation of the former.

Ἀρράβων. This word, which was used also in i. 22, is derived from אַרְבָּא or some kindred word perhaps in the Phœnician dialect, which passed as a commercial term into the western languages, and appears in the Latin as *arrhābo*, (in *Plautus*;) or *arrhā*. It means "earnest money," or a payment in part, to show that the bargain is complete. It is, therefore, equivalent to the ἀπαρχὴ mentioned Rom. viii. 23. The gift of the Holy Spirit would seem to be regarded by the apostle, not merely as a pledge of God's merciful purposes, but as, in some way, to us incomprehensible, conferring the quality of immortality on the persons on whom it is bestowed. See Rom. viii. 11. Cp. also 1 Cor. vi. 14, 15, 19.

Verse 6. The participles θάρρουντες and εἰδότες, through a parenthesis coming in, are put without a finite verb on which to depend. It is, indeed, true that the apostle appears often to use the participle for a finite verb—a practice, perhaps, rendered more natural to him through the use of the participle in Hebrew; yet here it seems more likely that he had in view some such word as φιλοτιμούμεθα (in ver. 9), but lost sight of it in the construction of the sentence, through the parenthesis, and then converts the participle θάρρουντες into the indicative θάρρουμεν. Θάρρουντες "being of good heart," notwithstanding all our afflictions and all our vexations.

Καὶ εἰδότες—"and knowing that by being at home in the body, we are away from the Lord, and therefore looking without dismay on all the troubles of life, since we know that death, the height of them all, will only remove the separation which now obtains between us and our Lord; for now we walk by faith only, and do not enjoy the privilege of seeing our Lord as we wish; we are then, as I said, of good heart, and instead of fearing death, we are rather pleased at the prospect of its approach." As he uses σώμα here and in ver. 8, without any qualifying term, such as might mark it to be the σκῆνος rather than the οἰκία, it seems rather harsh to understand it as equivalent to σκῆνος. I therefore think that he means by the ἐκδημῆσαι of ver. 8, the ἐκδύσασθαι of ver. 4. If so, the 6th verse contains quite an additional thought. He has before been speaking of the resurrection-body; and has expressed his desire ἐπενδύσασθαι rather than ἐκδύσασθαι—"supposing, that is, he should be found ἐνδυσάμενος, not γυμνός." He now contemplates the other case: Supposing he should not "be found" ἐνδυσάμενος, but γυμνός, even on that supposition, he is of good heart, since he knows that till the resurrection day to be in the body is to be away from the Lord; nay, not only is he of good heart, but would, with all his heart, (εἰδοκοῦμεν Cp. Rom. v. 26,) rather depart from his body in order to go to the Lord. In this way these verses seem to admit of being reconciled with the preceding. Nor is it a valid objection that in 1 Thess. iv. 17, he says, that it is only (καὶ οὕτω) after the resurrection and the change which will at the same moment pass upon the living, that "we shall be with the Lord." For there he is seeking to remove a feeling which existed in the minds of certain among the Thessalonian Christians, that their deceased friends were, by their death, placed in a disadvantageous position in relation to

future blessedness; to obviate which he assures them, that it will not be till the dead shall have been raised and shall thus have rejoined their friends who shall be still alive, that any shall enter upon that perfect state of blessedness, so that we shall not *φθάσωμεν*, be better off than those who are asleep, but we, together with them, shall be taken up to meet the Lord, and in *this* way shall we be for ever with the Lord. Of the condition of the deceased saints meanwhile, he says in that passage nothing; it would not have been to his purpose, since his object is to show that on the resurrection day the living saints would not be better off than they. It is also possible that at that period (for the Epistles to the Thessalonians are thought to be the earliest of the apostle's which are extant,) his mind was not so distinctly conscious of the happiness enjoyed in the intermediate state, as the passage now before us shows that he was at present. At any rate, it is not fair to make the silence respecting a truth noticeable in one passage an argument against an explicit statement of that truth when found in another; especially since this statement respecting an intermediate state of happiness is so strongly confirmed by what we read in Phil. i. 23; in Luke xiii. 43; and Acts vii. 59.

Παντότε, in every case, *i. e.* whether I be or be not destined to be "found" *ἐνδυσάμενος*.

Ἐνδημοῦντες. *Ἐνδημεῖν* is to be *ἐνδημος*, *i. e.* living among one's own people. The presence of the Lord is the Christian's home.

Verse 7. *Εἰδους*. Cp. the *βλεπόμενα* in iv. 18.

Verse 8. *Ἐκδημήσαι*. In verbs expressive of state (as *ἐνδημεῖν* to be an *ἐνδημος*) the aorist very commonly (though not always) denotes getting into that state: *ἐκδημήσαι* is therefore "depart," and *ἐκδημήσαι* is "to go home."

Verse 9. *Διὸ*—"wherefore," *i. e.* as looking forward to such happiness and honour, it is our highest ambition to be acceptable to him. His reference of his actions to the judgment day, does not seem to be governed by a fear of being rejected then; for such an apprehension would be inconsistent with the *θάρος* which he has just before expressed; but rather by his desire to be then approved of and commended by his Lord. Hence too he uses the word *φιλοτιμούμεθα*, which is more than "labour;" it is aspiring to an object as our highest honour. Such a term would hardly be chosen to express a man's labouring to save himself from being cast off. The same state of feeling is described in 1 Cor. ix. 15—27, the *βραβεῖον* there being what he here expresses by *εὐάρεστοι εἶναι*. *Εἶτε ἐνδημοῦντες, εἶτε ἐκδημοῦντες*. With these words supply *ἐν τῷ σώματι* and *ἐκ τοῦ σώματος*, rather than *πρὸς τὸν κύριον*, and *ἀπὸ τοῦ κυρίου*, since this construction would be more consistent with the order of the things themselves in point of time. This, however, is not material. But are these words to be taken with *φιλοτιμούμεθα* or after *εἶναι*? Does he mean, that whether in the body or out of it, it is his ambition to be acceptable to Christ? Not so: for (1.) it seems a strange thing for a man to assert what will be his ambition when in the other world, and (2.) the *τὰ διὰ τοῦ σώματος* or the *ἃ ἐπραξεν* evidently include the work of the *φιλοτιμία* mentioned

here. It seems therefore better to connect those words with εἶναι, and to consider them as equivalent to εἴτε γυμνοὶ εἴτε ἐνδυσάμενοι εὐπεδυσόμεθα. (Cp. ver. 3.)

Verse 10. Here then he states the time to which he looks forward as that which is to test and reward his εὐαγεσσία.

Φανερωθήναι—"be made manifest"—more than "appear." Cp. 1 Cor. iv. 5. Βῆματος—"tribunal of judgment." Matt. xxvii. 19. Applied to Christ also in Rom. xiv. 10. Τα διὰ τοῦ σώματος sc. πραχθέντα, the accusation of the thing for which retribution is received being put after κομίζομαι, as in Eph. vi. 8. and Col. iii. 25. Others supply κομιζόμενα or some such word, understanding the accusative of that which is received, as in 1 Pet. v. 4. and taking σώματος of the resurrection body: the former, however, is much the more obvious. The τὰ διὰ τοῦ σώματος, then, is put in contradistinction to the life of the disembodied spirit: the award of the last day depends entirely on what has taken place in the present state. For τὰ διὰ τοῦ σώματος some read τὰ ἴδια τοῦ σώματος, understanding that the apostle means that what has been done in the body cleaves to it as its own for ever. Not to say that the critical grounds for accepting this reading are very weak, the conceit strikes my mind as altogether unsuitable with the style of the apostle.

Looking over the whole of these ten verses, they would appear to present the following train of thought. "If my frail body is to sink under the pressure of my afflictions, I look forward with confident expectation to a better body; and that is the great object of my desires. I earnestly desire to realize that. Come Lord Jesus! Come quickly! But if my Lord's coming be delayed, I have yet no fear of death; for I know that though it would remove me from my home in the body, it would bring me to the far dearer home of my Lord's presence. So without any anxiety arising from the apprehension of death, whatever befall me, whatever I anticipate, it is the object of my proudest ambition, to gain the commendation of my Lord when he shall judge the world. Of my acceptance I have no doubt; but I desire to merit his warm approval in that day, for it is then that all men will receive their final award."

E. H.

ON SOME RECENT LAWS RESPECTING MARRIAGE.

In 1822, an Act of Parliament respecting marriages was passed, which required the performance of some natural impossibilities, and in the next session the legislature was obliged to repeal that law. The Statute 6 and 7 William IVth, cap. 85, contains some clauses in no case requisite to the public good, and extremely annoying to Dissenters. A still more recent Act has passed, (which I have not seen,) and which, I understand, forbids a widower to marry a sister of his deceased wife, and a widow to marry a brother of her deceased husband, and illegitimizes the issue of such marriages. This Act is now occasioning great uneasiness in some of our churches, and is likely to lead to very unhappy results in society.

Protestant Dissenters readily admit the right of human legislators to regulate what is merely circumstantial in the celebration of marriage, as whether such celebration shall take place between the hours of eight and twelve, or any other specified hours; whether it shall be in the presence of two, or of four witnesses; whether the registration of the transaction shall be made by a clerk of the peace, a town clerk, or any other officer appointed for the purpose. But when they think human laws contravene the divine, they judge that they ought to obey God rather than men.

If marriages were made with a total disregard of the ties of consanguinity and affinity, it could not fail to produce numerous evils, but the wisdom of God has provided a preventive. Jehovah has authoritatively fixed the lines of demarcation, and any removal of those lines to the right or to the left is a contravention of his law. If human legislators presume to authorize marriages which the divine restriction forbids, they offend against God; nor less so, if they remove the divine boundary in the contrary direction.

In some of our churches cases have occurred where a widower has, since the passing of the law in question, married a sister of his deceased wife. Some pious members have brought these cases before the church, as calling for ecclesiastical discipline, while others, not less pious and intelligent, maintain that this Act of Parliament is at variance with the law of God, that it is fraught with serious evils, and cannot, therefore, be made a rule of discipline in the church of Christ.

The complainants allege the general obligation of subjection to the higher powers;—that the marriages in question are not of good report;—that they are not authorized by the law of God;—and that no man has a right to bastardize his offspring. The first objection must certainly be taken with considerable limitation. If an Act of Parliament forbade all marriages between parties who were not of similar height and complexion, would any christian church feel called upon to censure or excommunicate a member who had disregarded that law? The second objection is not more valid. If the law of God approve of the marriages in question, do not those persons reflect on the wisdom of God who say such unions are not of good report? To dissent from the sect which is incorporated by Act of Parliament, is not only not of good report, but by multitudes is branded with every term of reproach, but this does not prove our duty to conform to the incorporated sect. The passages of holy writ referred to in support of the third objection are, Dent. xxv. 5—10. Lev. xviii. 6—18, especially the sixteenth verse. If it be said, the passage in Deuteronomy was peculiar to the Jews, and may therefore be passed by, yet even that law proves that the practice cannot, in itself, be immoral, especially if it appear that it was in no case forbidden, and in some recommended if not absolutely enjoined. The verses in Leviticus are a part of the moral law, and universally binding; if not, there is no law against marriages between the nearest relatives. The general spirit of this law, as expressed in the sixth verse, is to forbid marriages between any that are near of kin. The divine Lawgiver then proceeds to define the exact limits of the law.

When these limits are altered, whether by extension or contraction, there is an invasion of Jehovah's authority, an abrogation of his law, and an injurious infringement of human rights. The word *wife*, not *widow*, in the sixteenth verse, especially as limited and explained in the eighteenth, to *vex her, in her life-time*, seems to put the matter beyond question. The law of God approves of such marriages, the interest of society does not require a different rule; the prohibition is Papistical, like that which forbade matrimony between godfathers and godmothers, or either of them with their godchildren. Surely no christian church can have any right to censure what the law of God approves. To the fourth objection it is replied, though parents should have regard to the temporal interests of their offspring, yet if legislators will make laws at variance with those of the Supreme Being, on them the censure must fall. If an Act of Parliament were passed to illegitimize all children who were not baptised according to the rites of the Established Church, ought all parents to have their children so baptized, under the pretence that they must not bastardize their offspring, or ought any church to censure them for noncompliance with such an enactment?

Whether Protestant Dissenters may think proper to take active measures for the repeal of this law, or otherwise, it is hoped that, in the administration of their church affairs, they will studiously make the divine word their rule, and be unswayed by worldly wisdom, or popular clamour.

T. G.

ESSAYS ON THE BOOK OF JOB.

No. V.

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WE have briefly considered the questions relative to the reality of the characters and incidents in this Book; to the time when Job lived; to the author, the date, the structure, and the style of the poem:—and we have endeavoured, by an analysis of the whole, to ascertain its general design, and the principal lessons meant to be conveyed by it.—In proceeding now to the more detailed exposition of the Book, I may begin by premonishing the reader, that it is not my purpose to enter into verbal criticism, in any instance in which it can possibly be avoided without an actual sacrifice of the true sense; but to present a general explanation of the facts, of the scope of the controversy, and of the final result; and, at the same time, to point out the practical instructions, either expressly taught, or obviously deducible.

The first chapter (to which the reader is requested to turn) directs our attention to the following points:—1. The character, property, and domestic circumstances, of Job:—2. The charge brought against him by Satan, and the permission granted by Jehovah to put this charge to the proof:—3. The first series of the Patriarch's trials:—4. His behaviour under them.

I. THE CHARACTER, PROPERTY, AND DOMESTIC CIRCUMSTANCES, OF JOB.—i. His *character*: verse 1. In the composition of this character there are three things to be noticed. We have, *first*, *inward religious principle*—"one that feared God." The fear of God is frequently put for the whole of religion. Job xxviii. 28. Psalm iii. 10. Eccl. xii. 13, &c. "They that feared the Lord" is, in Scripture, one of the distinctive designations of his people. This fear is not the crouching, trembling, selfish terror of a slave; but the humble, affectionate, confiding reverence of a child. It is a holy awe of the divine character, and a sacred, but generous, dread of the divine displeasure. It is inseparably associated with love, and invariably proportioned to it. We truly fear God, just in as far as we truly love him. The fear is affectionate fear; the love reverential love. The child that loves, fears to offend; because he cannot endure the thought of paternal displeasure. A father's smile is his chief joy; a father's frown breaks his heart.—We have, *secondly*,—*distinguished eminence in religion*—"that man was perfect and upright."—The terms must not be interpreted absolutely, as expressing faultlessness; for it was true then, as it is now, and Job was no exception to it,—that "there is not a just man upon the earth that doeth good and sinneth not." But they imply three things:—1. *Guileless sincerity*;—a reality in the heart, corresponding to external professions and appearances,—to all that is uttered by the lips, or performed in outward observance:—2. *Entire devotedness*;—in contradistinction from a heart divided between God and idols, or between God and the world; and, 3. As a natural consequence of both these, *stedfast constancy*; a character maintained in consistency by singleness of eye; regulated by the one only motive of regard to the divine will,—free from the unsteady fluctuations of "fleshy wisdom," and marked throughout by the harmony of principle.—We have, *thirdly*, *practically influential religion*—he "eschewed evil,"—that is, he carefully shunned, and habitually strove against, all sin,—esteeming all God's commandments concerning all things to be right, and hating every false way. And this expression, though in a negative form, implies the active doing of good. The man, indeed, who does not good, cannot be said to "eschew evil," for the failing to do good is itself evil.—He was surpassed by none, if by any he was equalled, in the excellencies of his character, and of all those excellencies *godliness* was the basis.

ii. JOB'S SUBSTANCE AND FAMILY:—verses 2, 3.—We mention his substance first, though it stands here second, that we may take the number of his family in connection with the notices respecting them in the subsequent verses.—His substance is evidently given in round numbers. Like the substance of other patriarchs, it is reckoned chiefly by cattle; the condition of the country where he dwelt being at the time principally pastoral. In such countries, indeed, wide in their extent, and comparatively thin in their population, the acquisition of land was in general more easily effected than that of cattle to feed upon it. We dwell not on the numerical amount of his flocks and herds, or the extent and sumptuousness of his domestic establishment. It is enough to say, that the former was such as to render him

"the greatest of all the men of the East," and the latter in correspondence with the high eminence which his extraordinary wealth had assigned him. There was thus in Job a combination, too rarely to be found in any period of our fallen world's history, of riches, excellence and honour; and, especially, an exemplification of true religion retaining its vitality amidst influences proverbially deadening, and exercising the controul to which it is entitled over powers by which it has, thousands of times, been borne down and crushed.—Though Job is denominated "the greatest of all the men of the East," there is no evidence of his having been a *king*. This rests on no basis more solid than conjecture. Nothing in what he subsequently says of himself at all necessarily implies it.

His family consisted of "seven sons and three daughters,"—and in the fourth and fifth verses, we are presented with a very pleasing domestic picture. It has at times, in some of its points, been regarded otherwise; but, in my apprehension, very unfairly. His sons were grown up, it appears, to youth and manhood:—and "they were wont to hold a banquet (or a banquet-house) every one his day." It may be that they had, respectively, houses of their own, as our received translation implies, in which they alternately visited each other, for the purpose of social festivity. But this, however probable, is not certainly ascertained by the terms of the original. *Where* their entertainments were held is left undetermined.—By the phrase "every one his day" has by some been understood the *birth-day* of each; as, when Job "opened his mouth and cursed *his day*," the "*day wherein he was born*" was the object of his execration. This, too, however, is a matter of uncertainty. The expression may mean no more than that their festive meetings were at certain stated intervals.

When they thus feasted together, they "called for their three sisters to eat and to drink with them." I like this. It contains evidence in it, I presume, of two things.—In the first place, of *becoming affection*; it was an expression of fraternal consideration and love: and secondly, of their stated festivities being seasons of cheerful domestic conviviality,—not of carousing, intemperance, and riot. Had they sought the excess of the jovial board, it is far from likely that their sisters would have been of the number of their guests. Charity "believeth all things."—No mention is made of Job himself, or of their mother, being with them on these occasions. This is the only circumstance that looks unfavourable. There were, in all probability, however, family reasons for their absence, of which we are ignorant. There is nothing in the circumstance decidedly indicative of evil. Charity "hopeth all things."

When Job, as the reason for acting the part described in the fifth verse, (of which immediately,) said, "It may be that my sons have sinned;" the terms do not, by any means, imply the actual existence of any thing wrong;—of any thing at variance with the rules of temperance, or of any of the other virtues. They rather intimate the contrary; at any rate, that there was nothing flagrantly and notoriously offensive,—of which he could not fail to have heard. It is the

language of paternal solicitude, jealously apprehensive of even the possibility of wrong.

In the conduct of the patriarch, *parental affection* and *piety* appear before us in beautiful harmony.—As to the former, let christian parents observe, what it was, in regard to his children, about which he was chiefly concerned. It was their *spiritual interests*. This was the great subject of his solicitude. He had brought them up in the knowledge and fear of God. But he was well aware of the danger to which their religious and moral principles were exposed, in the condition of life which they occupied. With the tendencies of fallen nature within them, the sons of the greatest and wealthiest man of the East, were in imminent hazard, amidst the volatile sprightliness, the inconsiderate ardour, the sanguine anticipations, and the ambitious aspirings, of youth, of being led astray by “the deceitfulness of riches,” and by the vanities, the pleasures, and the pomps of this ensnaring world:—for *then* alas! as well as *now*, it was, in the experience of *many* a hapless young man, no blessing to be born to patrimonial wealth or hereditary distinction.

“It may be,” said the anxious father, “my sons have sinned, and *cursed God in their hearts*.” Thus at least our translators have made him say; but with what propriety may be questioned. The verb here rendered as if it meant to *curse* is the verb which, in all its occurrences in the Old Testament, excepting those in the first and second chapters of this book, and in 1 Kings xxi. 10, 13, is translated to *bless*. It does seem strange, that the same word should have significations so diametrically opposite: and the critical attempts which have been made to fix upon a general sense which may be fairly inclusive of both, are, it is conceived, more ingenious than satisfactory. That in most languages, indeed, words are to be found which, from their etymology, are susceptible of double meaning, is granted:—but the cases are rare, and the evidence is far from sufficient, that this is one of them. In the passage referred to, in the first book of Kings, the verb is rendered *blaspheme*—“Naboth did *blaspheme* God and the King.” But it is not the word used for blasphemy any where else. Those critics, therefore, seem to be in the right, who explain the charge against Naboth as a charge of idolatry, and translate the words accordingly—“Naboth did *bless the Gods, and Molech* ;”—or even “did *bless God, and Molech* .”—If it be alleged against this interpretation, that it is strange to suppose such a charge brought, as a ground for capital conviction in an *idolatrous reign* ; it may be replied, that the charge was not to appear as coming from the Queen herself—from Jezebel; and that, in such a case of unrighteousness, and treachery, and cold-blooded contempt of law and life, for attainment of a selfish purpose, we need not be startled at the absence of regard to consistency:—any charge would do which, by the law of Moses, inferred the penalty of death; and all idolatry did.

In the present instance, the translation proposed by Mr. Parkhurst—“it may be that my sons have sinned, and *blessed the Aleim* (the gods) in their hearts”—does not, I confess, appear to me by any

means natural. I am disposed to acquiesce,—though objections, I am aware, may by some be started against it,—in that of Mr. Goode —“It may be that my sons have sinned, *nor blessed God* in their hearts.”—The affectionate and devout patriarch was apprehensive, that, even although, in the social festivities of his children, there might be no intemperance, nor any flagrant outbursts of evil, yet, amidst their youthful sprightliness, and light-hearted mirth, there might be a criminal forgetfulness of God, as the gracious author of their blessings—a want of the serious thankfulness of true piety. He was not satisfied (as alas! too many professedly christian parents are) with there being nothing, in the conduct of his family, openly and grossly immoral. He wished more, even the inward power of true godliness; nor could he be satisfied without it.—Observe, then, further, *what his piety did for them*:—“He sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all.”—It seems evident here, that the “sanctifying” is to be taken in connection with the “offering of the burnt offerings.” He sanctified them, *in order to their taking part in the sacred service*. For the word, which is of frequent occurrence, in similar connections, means to purify and put one’s self in a condition to appear before God, to join in his worship, or to participate of holy things. One instance of this may be mentioned as a specimen of many, It is said of Samuel, when he went to Bethlehem, to anoint David as the divinely destined King of Israel, that “he sanctified Jesse and his sons, and called them to the sacrifice”—1 Sam. xvi. 5.—We are not, then, to conceive of Job as presenting his sacrifices privately, by himself, in absence of his family; far less as imagining that they were to operate in any way, independently of their concurrence, with the mystic virtue of a charm. His children were made aware of his purpose; they took part with him in the religious exercise; and we cannot doubt that the offerings to God were accompanied with suitable counsels to them, and with the affectionate benedictions of paternal piety.—Here, then, there is presented before us a domestic scene, full of delightful and instructive interest:—the patriarchal priest, at the family altar; the altar surrounded by his ten children;—the melting tenderness of a father’s love blending with the pure, warm, lofty aspirations of a saint’s devotion;—offering up, for himself and his offspring, the penitential confessions of sin,—and for each of his children especially, imploring, through the virtue of typical blood, the forgiveness of what guilt soever they might have contracted, in thought, word, or deed,—by omission or by commission,—in their hours of festive conviviality. Here is a group for the canvas,—a family picture for the hand of a master.—There is nothing, I think, to interdict the pleasing persuasion that the family of Job felt in unison, in some degree at least, with their priestly Head, and went along with him in the utterance of his desires to God;—nothing to forbid our regarding them as a pious family. It is delightful to believe this; and, when there is nothing in the record against it, but that which is related, when rightly understood, rather favours the supposition than otherwise, there is no reason why we should not cherish the belief.

II. The second of the points adverted to in the first chapter is, THE CHARGE BROUGHT AGAINST JOB BY SATAN, AND THE PERMISSION GIVEN BY JEHOVAH TO PUT THIS CHARGE TO THE PROOF:—verses 6—12.

For the illustration of this singular passage, the reader is requested, in the first instance, to compare with it another of a somewhat parallel character—1 Kings xxii. 19—23.—There is this difference between the two passages, that in the latter Micaiah avowedly relates a *vision*; whereas in the passage before us, the style is that of *direct narrative*.—True: but still it is *poetical* narrative; and may be interpreted as a representation of the simple fact of God's carrying on the government of the world by the intervention and instrumentality of angelic spirits, in the form of an accommodation to the style and practice of earthly sovereigns. Our understanding literally what is recorded of the human personages in the story, is not inconsistent with our explaining what relates to the spirits of the invisible world on the principle of such accommodation to our conceptions.—That the divine administration is, in many departments of it, conducted by the instrumental agency of these “ministering spirits,” is at once taught and exemplified throughout his own word. See Psalm ciii. 19—21. Heb. i. 13, 14.—Now these ministers of God,—these attendants upon his throne, it is evident, must receive their respective charges or commissions, whether more general or more special, from himself. This is clear. They do not act according to their own discretion; but “do his commandments, hearkening to the voice of his word.” But *when, where and how*, their respective orders are given them, we are in the dark. We can hardly fancy the representation as intended to convey the idea of this being done *in heaven*, for it seems exceeding incongruous, and out of keeping with all the scriptural notices of that pure and blessed place, to suppose *Satan* actually entering there. Indeed I think it in the highest degree questionable, whether the passage before us at all necessitates our believing that these ministering spirits do actually at times convene for the purpose of receiving their commissions, and reporting their execution. All that is intended to be conveyed is, probably, *the fact of their being commissioned*, this fact being represented, by the inspired poet, in terms adapted to our earthly modes of procedure; to the practices of royal courts and councils, where plans are adjusted, and ambassadors are in waiting to receive their orders.

In these remarks, I have proceeded upon the assumption, as being by far the most reasonable and natural, that by “the sons of God” the holy angels are intended. They are evidently so designated in chap. xxxviii. 7. where, on God's laying the foundations of the earth, the morning stars are represented as “singing together, and all the *Sons of God* as shouting for joy.”—And, proceeding on the principle of interpretation stated—of accommodation, in the manner of representing the fact of angelic ministry to the forms of human government,—the expression “*Satan came also among them*” will mean no more than the fact that the ministry of evil angels, as well as of good, is employed by the supreme Ruler in carrying forward the purposes of his providence; that he controuls and overrules all

their doings, as he does those of wicked men, for the advancement of his own designs.

The truths taught us, then, in this representation, are the following:—1. That the good angels *are* employed in the execution of the divine will, in many parts of his providential administration.—2. That the arch-adversary is incessantly on the alert, with all his legions, in tempting men to rebellion against God, in every form of evil, to their own destruction:—this world being his appropriate kingdom,—the sphere of his malice and of his power; whence he is denominated “the prince of this world,”—“the ruler of the darkness of this world;” and in the apocalyptic representation of the period of millennial peace and purity, he is described as bound and shut up, that he might “deceive the nations no more, till the thousand years are fulfilled.”—3. That the good angels, on the one hand, execute the behests of the King of kings with delight, promptitude, and zeal, pursuing, as their own highest and dearest aim, the advancement of his glory, in the fulfilment of his wise, and righteous, and merciful counsels; and that the evil angels, on the other, in all their schemes and all their doings, are completely under controul, and, not like the others, with concurrence of will, but reluctantly, and unintentionally, are made the instruments of forwarding his ends, although, like wicked men, their dupes and tools, they “mean not so, neither do their hearts think so.”

You may conceive of the patriarch, if you will, reader, as having been, on the “day” figuratively represented as a day of divine audience, the *subject* of some of the communications received from God’s “ministering spirits,” and of the messages committed to them for execution.—Mark now, in this connection, the question of the Supreme Ruler to Satan, and Satan’s reply:—verses 9, 10.—On these verses, the following observations suggest themselves, as illustrative of the lessons they teach us:—

1. The arch-enemy indirectly owns, that it was altogether out of his power, to touch injuriously any thing that pertained to God’s servant, without the divine permission. His words more than imply that he fain would have done it, but was effectually prevented by the encircling protection of the Almighty, who “encompassed him with his favour.”

2. He further admits, and by the admission teaches us the important lesson, of which we never should let slip the remembrance, that the blessing of God is the only source of good to any of his creatures; in other words, that a man can obtain nothing, except it be “given him from above.”—Satan, though “a liar and the father of lies,” will speak truth, when truth serves his purpose better than falsehood. He can even be very pious, and quote Scripture with all seeming reverence, when the ends of his malice require it. So he did in our divine Master’s temptation: Luke iv. 5. 7.—We cannot doubt, that Satan had made the most, in the way of temptation, of Job’s prosperity; doing all in the power of his insidious art, to render it the corrupter of his principles,—the seducer of his heart from God. Not having succeeded in his enticements, he wishes now to have the opportunity of trying him by means of an opposite

description,—by adversity ; to have him brought into circumstances, such as should afford scope for injecting doubts of the divine faithfulness and kindness, and stirring him up to fretful impatience and rebellious murmuring, or for sinking his spirit to unbelieving despair.—Therefore,

3. He more than insinuates against him,—his words amount, indeed, to a flat and positive charge,—*hypocritical selfishness* as the real principle of all his religion. He alleges, that it was solely *because* God had thus been kind to Job that Job persisted in serving God. He found the service worth his while. He got more than he gave. No marvel he was attached to it. He had no temptation to leave it. He had no temptation to aught but satisfaction with God's dealings ; no temptation to violate, unjustly, or oppressively, the rights and property of others ; for he had already more than heart could wish. “ But put forth thine hand now, (verse 11.) and touch all that he hath ; and *will he then bless thee to thy face?* ”—Thus the words are rendered by Mr. Goode ; and, on grounds already adverted to, we prefer the rendering to that of our received version.

The words, thus translated, imply two things :—*First*, that Job's blessing God, now and heretofore, was blessing him only *to his face* ; that it was not sincere, but dictated by considerations of self-interest, and the experience of the comfort and prosperity which the service of God brought him :—and, *secondly*, that in a reverse of circumstances, if those temporal favours and indulgences, which were the only bond that attached him to the service of God, were withdrawn, even this hypocritical homage would cease ; he would not *then* bless him, even to his face.

Upon this, Satan obtained permission to put the justice of his charge against the patriarch to the proof ;—to subject him to trial, by any description of suffering that did not affect his person.—Then commence the trials of Job. But we can go no farther at present.

If too much of your room has not already been occupied, you will allow me to subjoin one or two practical reflections.

There is not a little here that calls for *imitation*. The general character of Job, given by God himself, is a character which all should strive to attain ;—in his fear of God ; in his integrity of principle ; in his abhorrence of evil. The abhorrence of evil must be practical, else there is no fear of God :—“ Behold, *the fear of the Lord*, that is wisdom ; and *to depart from evil* is understanding.” That man, whatever be his professions, has not the fear of God before his eyes, who is not “ striving against sin,” and following after “ whatsoever things are true, just, pure, honest, lovely, and of good report ; ” who is not cultivating the holiness of heart and life, “ without which no man shall see the Lord.”

Let the *rich* imitate Job. He was eminent for wealth and station ; and, strong as the temptations are, with which these are associated, to forgetfulness of God, yet He, with whom “ all things are possible,” has had, and still has, his own people among the highest as well as the lowest. The wealth and the rank of the patriarch might be coveted by men ; in the eyes of God, his piety was his prime excellence. Let the rich be assured, that true religion

is the true ornament of the most exalted station,—the brightest jewel, the diamond of the purest water, even in the royal crown. Beware of feeling and acting, as if wealth made you independent of God. It only lays you under the deeper obligations to him; and the responsibility is awful that attaches to the abundant possession of his gifts. And O remember, that “not gold nor all the forces of strength” can ransom the soul:—no, nor even the temporal life of the possessor himself, or of any whom he might wish to redeem from seeing corruption. Psalm xlix. 6, 20.

Let parents imitate Job;—in his solicitude for the best interests of his children; his jealous and vigilant apprehensiveness, and prayerful anxiety to keep them from sin; his earnestness to have their minds impressed with a sense of their danger, even from those things which, in themselves, might be harmless, and to lead them to God, wherein soever they might have offended, for forgiveness through the blood of the atonement. Let your “heart’s desire and prayer” for your children be, “that they may be saved.” Teach them; pray for them; watch over them; restrain affectionately and firmly from evil; inculcate, and consistently exemplify good. Seek the blessing of God on all your endeavours to “sanctify” them, that they may acceptably serve him in the exercises of his worship, and the homage of their lives.—There is not a sight on earth more lovely, than that of a pious family, surrounding, in the exercises of devotion, the domestic altar;—united, not in the tender ties of nature alone, but in the bonds of grace, the only bonds that shall never be broken;—and, as members together of God’s redeemed family, looking forward to their Father’s house above, the house of many mansions, as their everlasting home!

If this be supremely desirable,—then, in order to its attainment, let the young be admonished, and especially “young men,” to be “sober-minded.” Like the sons of Job, you are surrounded with temptations; and those temptations may be not the least dangerous to you, that do not wear much of the decided aspect of evil,—that appear in the garb of harmless enjoyment. Beware. Be jealous of yourselves. Be decided for God. Set out in life, with him for your chosen Guide. Let scoffers, old or young, say what they will, if I could persuade you to “fear God from your youth,” I should persuade you to your true honour and your true happiness.

There is a character here brought before us, of whom, alas! by far the majority of mankind are the imitators. Good men are children of God; wicked men are children of the devil. They each resemble, and obey, and follow their father. “Be ye followers of God, as dear children.” “Ye are of your father the devil; and the lusts of your father ye will do.”—In the history before us, Satan appears in the character of a *slanderer*,—a *false accuser*. Let all note it, then, who are his children. They are not merely such as invent and utter what they know to be false, “laying to the charge” of God’s people “things that they know not.” They are those also—and the number of them is not small—who, from dislike to the doctrines of the Bible, and to the sanctity of character by which they feel themselves condemned, are for ever

ready with the charge of *hypocrisy* and of *selfish and interested motives* against the professors of religion,—ever prone to lend a credulous ear to reports of evil, and to lend a willing and active tongue to their circulation. This disposition and practice are the very counterpart and *fac simile* of the character of him who is, by way of special distinction, denominated “the accuser of the brethren.”—Here, then, is one of the tests of parentage. Let it be impartially and faithfully applied.

Last of all,—let believers rejoice, that the grand enemy of souls “can have no power at all against them, except it be given him from above.” Ah! we little know what machinations may be forming against us in the world of invisible spirits,—amongst the legions of “the prince of the power of the air.” Let it be our prayer, that we may ever be environed with the protecting care of the Most High. This alone is safety. “If God be for us, who can be against us?” “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” Against Him, there is no power and no malignity that can possibly prevail.

ANSWER TO SOME STRICTURES OF J. J. C. UPON A PAPER ON MISSIONS.

(To the Editor.)

SIR,—Your correspondent, J. J. C., has taken several exceptions against sentiments I some months back expressed in my paper on “Missions.” He thinks I have rather hastily and unadvisedly given utterance to certain positions, which are untenable upon sound doctrine, and which are not calculated to advance the cause I advocate. He likewise thinks that I have been too lenient and too partial towards an order of men, whom all history unites in holding forth as ambitious, worldly, and dissimulating, and certainly not possessing the spirit of humility and of self-devotion which characterize missionaries in the present day.

Now, Sir, I certainly do not feel myself called upon to reply to every animadversion on sentiments which cannot be shown to have any tendency disparaging to that pure Christianity which we, in common, maintain. But as there are one or two points upon which I am anxious not to be misunderstood, (and I trust, and believe, that your correspondent would shrink from any wish of misrepresenting me,) I shall here deliver a few farther observations on this subject:—and, *imprimis*, your correspondent asks, “What can ‘E. P.’ mean by the firm and extensive footing which once seemed permanently established in these soils, and which is now lost?” That a firm and extensive establishment of Christianity (nominal at least, for it is not material for *me* to prove that it was vital and genuine, it may have been as lax as your correspondent imagines) was at the period alluded to, is matter of history, and is fully as well authenticated as any other historical facts. I certainly do not mean to maintain that Christianity is a loser by the depression of the order of the Jesuits, or that their career in China and Japan was marked by

that zeal for the glory of God,—that single eye to his service, which generally characterize our modern missionaries:—far from it. If “J. J. C.” looks attentively through my observations on these points, he will see that I advance nothing of the kind. I never dreamed of asserting that the Missionary Jesuits were actuated, mainly, by an eye to God’s glory, or the spiritual and future interests of those to whom they preached. I have no wish to bestow a single eulogy in that quarter which shall be found to militate against historical truth.

If your correspondent will take the trouble to read attentively what I have written on this subject, he will see that I praise not the temporizing policy, or the culpable compromises, of these Jesuits, but their zeal, prudence, activity, and intelligence, and the untiring perseverance with which they applied their minds to the study of the character of the people among whom they laboured. Surely, Sir, these qualities are not in the slightest degree incompatible with the missionary character! But your correspondent appears to have a horror at my citing any examples drawn from the Romish Church. “Can any good thing come out of Nazareth?” seems, with him, as with the unbelieving Jews of old, the general and undeviating motto. I quite agree with him, that the purer and more elevated examples, which occur in modern *ministerial* biography, furnish a more unexceptionable manual, as it regards *individuality* of view and *entireness* of object than any which the narrative of Jesuitical operations, in China, presents. But have there not been some good and estimable qualities in individuals professing the Romish faith? Was not Pascal, a Roman Catholic,—did not the excellent Fenelon profess the errors which disfigure that creed?—and yet it is impossible to look into the “*Pensées Diversées*” of the first, or the “*Œuvres Spirituelles*” of the second, without being convinced that the piety and self-renunciation of both these eminent men stood on very high ground. Pascal, as every body knows, was a Jansenist, and opposed to the Jesuits, but he maintained many things which, as Protestants, we reject. Both himself and Fenelon, indeed, held doctrines clogged with monstrous errors; yet no man acquainted with their character, as history depicts it, would say that the religion of these men was vain, or insincere. Just so may it be said of many of the Jesuits who preached Christ in China,—(“J. J. C.” will hardly assert that they preached any other name,)—the temporizing policy, and worldly ambition, which stimulated the majority does not preclude there being some excellent men among them, whose views were higher and nobler: nor does it by any means prove that, because the intrepidity, zeal, intelligence, and sagacity of this body of men are not unworthy of being held forth to posterity, the worldly and selfish views which have likewise fastened a stigma on the greatest part, should make a necessary ingredient in the picture.

But your correspondent has brought another, and what he deems a more serious charge against me,—that I spoke of instilling into the minds of barbarians some principles of humanity before the truths of religion were preached to them.

Upon this point, Sir, I shall not dwell, because it is not my intention to insist.

"J. J. C." and the present writer may not understand the words used exactly in the same sense. But I am willing, without troubling him or myself further on the point, to concede the position he is desirous to establish. I may have mistaken Mr. Shaw; if I did, I have only to regret that I gave publicity to a sentiment which he did not mean to avow.

I am, Sir,

Your obedient Servant,

Avon House, June 16th.

E. P.

PRACTICAL QUESTIONS ON ENDOWMENTS.

(To the Editor.)

SIR,—I am desirous of obtaining information on a subject, which, interested as I am in common with the great body of your readers for the well-being of Christ's church in the world, I am persuaded would be practically valuable for the religious public as well as myself thoroughly to understand. This subject is ENDOWMENTS, and their actual EFFECTS on the churches to which they belong. I should have no objection to know how they have operated, in the long run, in other corporations; but my enquiry especially respects dissenting churches, of our own or other denominations. Our pious forefathers, no doubt, in those instances, where they made endowments, large or small, did so, under the conviction or supposition that they would subserve the cause of Christ: and looking at it, *à priori*, one should think they would. But nonconformity is old enough to answer the question, not with uncertain *à priori* arguments only, but with the clear light of *à posteriori* evidence; I mean, we could tell, if facts were only gathered together, how endowments have actually worked in the churches for the last sixty, one hundred, or one hundred and fifty years. And it greatly concerns all men, especially all dissenters, to know these facts, or at least the grand inference and instruction to be derived from them. Allow me, therefore, to draw the attention of your readers to this matter, and to request the answer from time to time of such persons as are in possession of the history and condition of endowed churches. I suggest, that in cases where it might be too delicate to mention names, either of places or persons, still the facts could be given; and *truth* and experience are so much the common property of mankind at large, and especially of the christian church, that I do not see what right any one has to keep them to himself.

To assist your correspondents in giving the valuable information in their power, I would request specific answers to the following queries:

1. Is it frequent, now-a-days, to endow chapels, or the churches

worshipping in them, or the officiating minister for the time being, by deed of gift, or by testament or otherwise?

2. Have endowments generally answered the design of the donor or testator? Are the doctrines still propounded, upon the whole, the same as those of the founders? Are there instances of the endowed churches becoming avowedly or indubitably different from their original design and constitution? or any of their becoming utterly extinct? If of this latter class, to whom are the trust properties gone?

3. What effect have endowments had on the *trustees*? Has their important office evidently produced an increased sense of their *responsibility* and *anxiety* to discharge their duty, so as to please both God and man? Does it seem to have made them more than ever solicitous for the prayers and advice of their brethren? Scrupulously attentive to provide things honest in the sight of all men, by a frequent publication of their accounts duly audited? Or has their office seemed to give them a sense of superiority over their brethren; to lead them to act in a selfish, independent, overbearing, proud, tyrannical or teasing manner towards the minister or people? Are there instances in which trustees have acted in a clandestine way, so that they have been suspected of making a private gain of their trust, either in the way of getting money, favouritism, power, and influence in the choice of ministers, or, in short, making themselves masters instead of servants of the church? And have they generally been followed from generation to generation by trustees as faithful as the first were?

4. What effect have endowments been observed to produce on the churches themselves? Have they manifested a spirit of increased *liberality*, or the contrary? As their means of doing good has been increased, has their diligence and solicitude to be useful increased at an equal ratio? Have their ministers been kept farther out of the reach of a dishonourable and spirit-breaking poverty. Have their contributions to other charitable and religious institutions been as they should, double or treble to those of other less favoured communities? or even equal? Have endowed churches been as faithful and impartial in the administration of church discipline? Have such churches really increased, even in point of numbers, in such proportion as the easy condition of its members might have led one to anticipate? Have not such churches been tormented with jealousies respecting their ministers and trustees? Have they not, in many cases, become indolent, cold, and formal, if not extinct?

5. What effect has been observed on the ministers? Have endowments, instead of producing a sense of responsibility, made ministers seem independent, lordly, or indolent? Are there instances of their remaining in their office, after their usefulness was plainly at a stand-still? Of their thus becoming unwelcome, incumbent weights, like mill-stones, on the neck of a church? and of churches thus losing heart and ground together?

6. If churches, ministers, or trustees feel these questions painful, can that pain arise from a good cause? And should they not love the publication of truth more than the sparing of their own feelings

or those of their friends; would not truth on this subject lead to salutary and much needed reformatons, and prevent the repetition of the evils alluded to? Should not this subject lead us all to examine ourselves as to the use we are making of our various means of doing good, endowed or not?

7. As it cannot be wrong to leave money for good purposes, might it not be wise and seasonable that friends of Christ, possessed of wealth, should be showed in what way they might bequeath any part of their property, so as to be less in danger of its being misappropriated?

8. Is there any means by which all persons can obtain a sight of all trust-deeds of all chapels, churches, and estates left for religious or charitable purposes? I shall anxiously look for answers from time to time to these questions; and sincerely hoping that the agitation of this enquiry will benefit the whole of the religious community, I remain, dear Sir,

Your Servant, for Jesus' sake,

FIDELIS.

ON THE USE OF SPIRITUAL STATISTICS TO INDIVIDUAL AND ASSOCIATED CHURCHES.

At the present time there evidently exists in our denomination a disposition to inquire into the state of our churches, and to improve their separate or associated organization; I am, therefore, encouraged to bring before my brethren some reasons for the general preparation and systematic collection of the spiritual statistics of our churches from year to year.

By spiritual statistics, I mean a tabular statement annually prepared by the pastor and deacons of the number of members admitted during the current year into the church, either by the profession of their faith, or by dismission from sister churches; also showing how many have died or removed, have withdrawn or been expelled, during the same period, by which the state of spiritual religion might, to a certain extent, be ascertained, and the success of the ministry, in the conversion of sinners to God, be shown.

In some few of our churches this practice obtains. I have now before me a tabular abstract of the number of members admitted each year into one of the most prosperous churches of Yorkshire, from 1816, when it was planted, to 1837. By which it appears that in that period 599 new members were admitted, and 41 received from other churches, being a total of 640 members in 22 years, or an average increase of 29 persons a-year. That during the same period 36 were expelled, 41 withdrew, 76 removed, and were transferred to other churches, and 68 died, showing an annual loss of nearly 10 members, and thus proving that one of the most laborious, eloquent, and devout of our brethren in the ministry, and whose recent efforts at "church extension," have won for him the just admiration of all his brethren, that even he, after all the prayers, studies, and labours

of the year, has only secured a positive aggregate increase of 20 persons annually to the church over which he presides. The practice which I now recommend is, I believe, by no means generally observed amongst ourselves, but is very systematically maintained by the Presbyterian, Congregational, and Baptist churches of the United States; by the Wesleyan Methodists of this country, and to a very laudable extent by the associated Baptist churches.

The Reports of the Baptist Union exhibit the results of these spiritual statistics in a very instructive light, and I will take leave to give the reader their totals for 1838 and 1839.

In 1838—844 Baptist churches *received*

On the profession of their faith	- - -	4485 persons
By dismission from other churches	- - -	857
By restoration after discipline	- - -	575
		<hr/> 5917

The same churches *lost*, during that year

By death	- - - - -	1610 persons
By excision	- - - - -	1042
By dismission	- - - - -	850
By withdrawal	- - - - -	115
		<hr/> 3617

Showing a clear increase of 2300 persons in 844 churches, or scarcely more than 2½ members to each church per annum.

In 1839—804 Baptist churches *received*

On the profession of their faith	- - -	5400 persons
By dismission from other churches	- - -	937
By restoration after discipline	- - -	625
		<hr/> 6962

The same churches *lost* during the last year

By death	- - - - -	1359 persons
By dismission to other churches	- - -	1077
By excision	- - - - -	1066
By withdrawals	- - - - -	178
		<hr/> 3680

Showing a clear increase of 3272 persons, or something more than four members to each church per annum.

Humiliating as is the disclosure that a pastor shall preach for two years, it may be four hundred sermons, and gain from the world, sin, and death, only seven persons as the result of his labours, yet it is better that the truth should be known, and that both ministers and people should realize their true position. I greatly honour the fidelity with which some of these facts have been used by several of our baptist brethren.

The Rev. Thomas Steadman preached to his people, at Bradford, a Sermon "on the state of the churches of the West Riding Baptist

Association," in June, 1839, from which I transcribe the following fearless anatomy of their spiritual condition at that period, and some portion of his heart-stirring remonstrance on such a state of things.

"There are those who thoughtlessly imagine that we have prospered abundantly; at all events, that we have no reason to complain; but I hope to make it apparent, even to them, that the review of the past year is dark and distressing; that the condition of the churches, even if judged by the very low standard of what *has* been and what is commonly expected, calls aloud on us to repent and afflict our souls before God. The increase of the churches in 1838, was considerably greater than in 1839, whatever way you calculate: that is to say, a smaller number of Christians did more for God in 1838 than a larger number in 1839. Last year, twenty more were received by baptism, and if we deduct from the decrease of that year the thirty who were dismissed from Leeds to form the church at Hunslet, then the clear increase this year is fifty less than it was last.

"Compare the account from the Lancashire Association, and you will find that 29 churches there have baptized nearly as many as our 40; while their clear increase is considerably *larger* than ours.

"The Tabular Statement will show you, that of the 300 baptized this year, no less than 172 have been added to *six* out of the forty churches, leaving only 128 for the remaining 34; that is, on an average, less than four to a church!

"Here is another painfully striking fact. The losses fall most largely, most disproportionately on those very churches which have had the fewest accessions. There are ten churches which have received not less than 10 additions each. Now these ten churches have lost altogether only 62, while they have added in all 239, whereas (mark the fact) the remaining thirty churches have added only 116, and out of this number have lost 101. So that it comes to this, if these thirty churches had been blotted from the Association at Leeds, in 1838, our clear gain this year would have been only 15 less! They have increased at the annual rate of half a member to a church, or *one* member to two churches!

"Now making every allowance you can for peculiar circumstances, the conclusion to me appears very plain—most humiliating indeed, most forcibly calculated to awaken the churches to searching self-examination, the conclusion I come to is, that this is a direct expression of God's displeasure—that those who have done so little for the advancement of Christ's kingdom, are called to suffer from the withdrawal of his gracious influence. To recur to the Divine sovereignty for the explanation of facts like these, only indicates a distressing insensibility to the fact, that the Spirit of God has been grieved away.

"But we have not yet done with the humiliating process of dissecting the Tabular Statement.

"Will it be believed, in this age of the world, under the dispensation of the Spirit, 1800 years nearer to the glory of the latter day than the apostles were (will it be believed in an age when persecution can only show his fangs without fleshing them in the blood of saints) in this age, when we sit in peace in our own vineyard—will it be believed, I say, that after an entire year of twelve months, it may be said of seventeen, nearly one-half the associated churches, that seven are not larger, while ten are actually less? This is going on to the millennial glory with a vengeance! I say these things not in anger, not in censoriousness, but because they are true, and ought to be told, and in deep sorrow of heart for the desolations of the sanctuary.

"But what is worse than all, the melancholy facts which I have placed before you—except, I fear, in a very few instances—have passed unnoticed, undiscussed, unlamented. No outcry, deep, piercing, universal, is heard: Zion remains unhumiliated, unrepentant. Is it not probable that the majority left the crowded and interesting meetings of the Association, under the mistaken impression that all was well—the sons of God alive—the pastors alive—the churches growing in grace and multiplying in numbers; whereas, if the results

are any criterion of the efforts made—if the blessing be in any proportion to the diligence used in seeking it—if there is any appointed connexion between the Spirit and the Word—between the seed sown, the labour expended, the land cultivated, and the harvest produced, the very reverse is the truth. God's people have slumbered at their post, while the devil has been more active than ever.

"We are all at peace among ourselves," says one church, which means they are neither split into parties nor quarrelling on points of doctrine; and further indicates that there is nothing stirring in the way of direct, vigorous, sustained effort for the conversion of sinners—no one is under any particular concern because the work of God has ceased—no one is disturbing heaven with the vehemence of his importunity for a blessing—neither earth nor heaven is moved, to accomplish the work which our great Lord has called his people to perform. And this they call peace! The church remains stationary, but death and sin are ever active; and yet this is thought a happy, a moderately prosperous state! If such peace be a blessing, wherein consists the curse of war? Pray what is the difference between this and death, spiritual death? Have we now to learn that to be at peace in this sense is absolutely the lowest condition in which a christian church can exist at all, without flagrantly reproaching the name of Jesus? To be at peace, is the very lowest ground to occupy: it is the starting point, not the goal. A church at war with itself is sure to fall; and a church at peace, in this low sense, cannot stand—it will crumble to dust.

"It is the Lord's work to convert sinners," complacently remarks another church, after informing us of their decrease during the year. Do I doubt this? No, indeed. Do you doubt it? I trust not. It is a great, a glorious truth of Holy Writ. But oh! to hear this glorious truth abused as a cloak for the idleness, the carnality, the prayerlessness of God's professing people, is humbling beyond conception! 'Is the Spirit of the Lord strengthened?' 'Yes, Lord, it is,' is the reply. 'Are these my doings?' 'They are,' declares the church. What next will they not fasten on the Almighty? Am I then tamely to hear the evils which afflict the church, the desolations of the sanctuary ascribed to the blessed God, the Almighty, who *waits* to be gracious, and not enter my solemn protest against such false testimony? God forbid!

"It is the Lord's work." If so, why then do you not go to him and beseech him to do it? Go where there is no blessing, where they tell you excusingly that it is God's work; go and ask them what they are doing; God is to be inquired of for these things. Are they inquiring of Him? Where are their strong cryings and tears? which of them afflict their souls? whose bread is embittered, whose rest is disturbed for want of a blessing? Go to their prayer-meetings, and read there what they think. Surely in their distress for the hidings of God's countenance, they crowd, the whole church crowds to the meeting, where nothing is heard but the most heartfelt and piercing entreaties, that God will put forth his power, as they have seen it in the sanctuary. The awful visitation is the theme of conversation, if but two professors meet by the way; it breaks forth at every family altar; God hears it in every closet; and the pulpit resounds with the cry, 'We are forsaken of God! Awake, awake, O Zion, give him no rest!' Ah, you will exclaim, there is all the difference in the world between what is and what *ought* to be. Verily one would imagine they did not believe it God's work at all, for they never attempt to engage him to do it; they rest contented, without even so much as rousing every heart and voice to plead with the Almighty to revisit his forsaken vine!

"The whole land is made desolate," says Jeremiah, 'because no man layeth it to heart.' Jer. xii. 11. If a church, with or without a minister, has remained an entire year without increase, without an evident blessing, should not the people proclaim a fast, and call a solemn assembly to afflict their souls before the Lord, for their manifest indifference and grievous barrenness? The Gospel proclaimed, the means of grace enjoyed; a pastor and a church labouring for a whole year and no blessing, surely the people are guilty before God, and loud is

the call on them to repent and do their first works. Brethren ! there is no hope for the church while she remains unhumbled—while she throws the blame on God—while she looks every where for the causes of her unfruitfulness, except to her own backsliding, impenitent, and unbelieving heart ; but let her lay it to heart—let her be broken-hearted ; let her be clad in sackcloth and ashes, then will God arise and come forth from the invisible abode of his glory, to raise up and glorify the church.

“ Often before, but especially of late, have I been deeply grieved on account of the comparative unsuccessfulness of my ministry ; but for this I would heartily thank God, that the churches to which I have ministered, have increased every year of my labours among them. To see this, or any church, actually lessen under my care, would either break my heart, or render it callous as the nether millstone.”

Let it not be imagined that the Baptist churches are in a worse condition than our own. I have now before me the report of a county association of Independent churches, which has for many years published a table of their numbers. From their report of 1839, I learn that these 17 churches have 34 village stations, and 2095 Sunday scholars ; and yet that they received as the fruit of all their means of usefulness but 91 persons, and lost by death and removals 60, giving an increase for the year to the whole associated churches of but 31 persons, or less than *two* persons to each church ! This is a state of things still worse than any thing revealed by our Baptist friends, and I fear, from the character and standing of that association, that other associated churches amongst us could not produce a more flattering statement, if in truth they should possess the moral courage to look their true position in the face. I will, therefore, venture to urge on the pastors and deacons of our churches, that they will first, as a necessary means of knowing the state of their own flocks, prepare the spiritual statistics of their respective communities ; and that, for the information and improvement of the associations with which they are united, they will then combine those returns into one general result, for the benefit of our whole connection. There are, I know, two or three objections which are often urged against these returns, to which I will address myself before I conclude.

Some object to this as if it were sinful, and quaintly say they will not “*number* the people.” This reference to the case of David, as recorded 2 Sam. xxiv. 10, is surely not intended to establish the principle that a census of the population is contrary to the will of God ? If so, Moses transgressed more than once ; and the Judges, too, who appear also to have taken at different periods a census of the people. The sin of David, in my judgment, was one of omission, and consisted in appropriating the people to himself, as sovereign, before the half shekel had been paid to the Lord as ransom money for their souls. Exod. xxx. 12. There is, then, nothing in the act of numbering the people that can in itself be displeasing to God, else we should not have such frequent references to the act, and illustrations borrowed from it, as are found in the sacred writings. Psalm lxix. 28 ; lxxxvii. 6 ; Neh. vii. 5 ; Ezek. xiii. 9, &c.

The other objection relates to the alleged mischievous effects which such returns produce upon those who are successful, leading them to self-complacency, and a glorying against their brethren.

Spiritual success is usually granted to those ministers whose own souls prosper and are in health. Such men are not novices, puffed up with pride. Their usefulness is the result of a process which has taught them that "neither is he that planteth any thing, neither he that watereth: but God that giveth the increase." They will, therefore, observe any decided success they may enjoy as a proof not of their own excellence, but of the unmerited grace of their Master in heaven.

But what is the probability of the abuse of this practice, when compared with the advantages which would result to our churches, and our body, if they were to "examine themselves, to prove their own selves." Would not many pastors and churches awake to the fact that they live and labour for themselves, but make no aggressive movements upon the frontiers of darkness, and that while they pray for the *increase* of the kingdom of Christ, their languid efforts and fruitless prayers scarcely maintain the numbers which years ago were enrolled amongst them?

QUÆSTUS.

ON DECAYED AND DECAYING CONGREGATIONAL CHURCHES.

(To the Editor.)

DEAR SIR,—Only a sense of duty could induce me to refer to the subject of this paper. It is a difficult and a delicate one, and may seem to some to be intrusive. And yet, when the interests of our denomination are damaged, and, what is worse, the souls of men are lost by the evils of which I am about to speak, I feel that some one ought to bring the matter before our brethren. I refer to Congregational churches which have declined and are now at the lowest point of efficiency, and to others that are undergoing the same process of deterioration, and threatening the same unhappy result.

It is of no use to disguise the fact, that in some of our towns—it may be county towns, and other important and central stations—the cause of Christ, in connexion with our denomination, has sunk to the lowest state consistent with existence at all. It is true, there is still the appearance of life—the various institutions of the present day supply occasions for a sort of factitious vitality—like the shocks of the galvanic battery upon a dead animal. So that when the anniversary of the Sunday-school or of the Missionary Society comes round, there is an unwonted stir and an unnatural movement given to the body, but it soon subsides again to its torpid or dying state.

In the mean time, the interests of religion in the town and neighbourhood are suffering the greatest injury. The congregation, once considerable and influential, has dwindled down to one-fourth of its original number; the best of the people, once zealous and useful in their immediate locality, are either discouraged, or have died off, and they have had no successors. The young people, and sometimes others more advanced, seek a more lively and thriving community, and a more energetic ministry. The pastor may still be loved and respected by numbers, both within and without his own circle, but

he has arrived at an age when the powers of the mind are incapable of accomplishing what is required in the present day of active movement and of determined competition, and sometimes of fierce opposition. The energies of the body are enfeebled, and many duties cannot be performed which in former years were discharged with pleasure and benefit. His pulpit labours *might* have suited another state of society, but are not adapted to meet the wants of the present generation. The consequences can easily be imagined—nay, they need not to be imagined, they are matters of fact. The large congregation has dwindled down to a small, very small, one; the vigorous body of people, once the joy and rejoicing of the heart of the pastor, now presents the mere outline of what it was. The new generation has been attracted by a more popular style of preaching, or has sought for mental, if not spiritual, aliment in other communions, while the national Establishment has drawn some of the wealthier class into its ranks. All this has grieved the heart of the pastor, who still feels attached to his people, and wonders that they should leave him. He feels few of his infirmities; at least, if he admits some of these, he considers them counterbalanced by an increase of experience and ability to guide and comfort his flock. And most likely, if the state of our churches was very healthy, and the condition of society different from what it is, and spiritual religion was more valued than the mere *ad captandum* preaching of a certain class in the present day, the labours of the aged pastor, who had for thirty or forty years ministered to his people in holy things, would be valued far more than the showy productions of younger, and, it may be, more vigorous minds.

But so it is, that the state of our denomination, combined with the elements of society at the present time, require a more vigorous, attractive, and popular ministry than can be supplied by those very excellent and beloved men who have nearly worn out their lives in the service of their divine Master. The congregations are reduced in number, in energy, in usefulness. They see this, but perhaps they are hardly willing to admit to themselves the true reason. The cause of Christ around is weakened, and when these good men die, or are compelled to give up their charges, from total inability to attend to them, the people can hardly be brought back again, though the most energetic and most excellent ministry succeeds; apathy has been produced in the town—the population has not been excited to extended or continuous activity on the great objects of christian benevolence. The church of Christ that, in other circumstances, would have exerted a powerful and salutary influence on all classes and denominations, has for ten or twenty years just kept itself alive, without acting on others, or producing a spirit of zeal. The result has been exceedingly painful. Some important towns are almost lost to our denomination in consequence of the continuance of this state of things, or there is only one church where two or three, or more, ought to have been established.

But what can be done? This is my difficulty. I write for the very purpose of confessing the difficulty, and begging your correspondents to consider what should be attempted in such cases, in con-

sistency with two things—the rights of our churches, and the greatest kindness and sympathy towards our aged pastors or others, whose causes have been reduced to the lowest point consistent with the form and name of a church and congregation. Many lament this state of things, but how can we interfere is the question? I do not say that it is a defect in our system that we are unable to interfere *ecclesiastically* in such cases. And yet, if nothing be done personally, or in a brotherly manner, and matters continue in the same way, or rather grow worse, we shall have bitterly to lament the ruin of interests that might flourish, and beneficially affect the counties where they exist. I write to open the question. Many have talked about it in private. Wherever I go, into various counties, I meet with lamentations as to the tenacity with which certain brethren hold by charges that are fast departing from them, though they have promises of being secured against pecuniary suffering. Why should a subject like this be concealed in the circles of private friendship or of ministerial intercourse? It is surely better to look fairly at the evil, and obtain, if possible, the judicious and kind opinions of those who can mingle in the counsels which they offer on this subject, faithfulness to the cause of our common Lord, a consistent regard for the interest of our denomination, and the greatest tenderness for the feelings of our brethren, who, by the providence of God, and by the very course of nature, are placed in their present position.

I remain yours,

X.

AN INQUIRY RESPECTING A SECOND PENTECOST.

(To the Editor.)

SIR,—I read, in the “Church History through all Ages,” by Rev. T. Timpson, the following statement: that—

“It is a chief principle in the religion of Jesus Christ, that the influences of the Holy Spirit are indispensably necessary to make a Christian, and especially a qualified and successful missionary, or minister; and it is probable that, before the universal extension of the Redeemer’s kingdom among all nations, there will be another effusion of the Holy Spirit, little less eminent than that on the day of Pentecost.”—page 37.

I do not quarrel with the respected author of this sentence. In the latter clause of it, which I have put in italics, he only echoes the general cry from the pulpit and the press, that a second Pentecost is to be expected ere the world will be converted. May I take the liberty to ask, through your pages, on what is the probability of this opinion founded? Is it *scriptural*? if so, it is *certain*, and not *probable*.

I think it of the utmost moment, at once, to secure correctness of theological sentiment upon this point—for the influence of an erroneous opinion must be mischievous. We should therefore have a treatise on the present hope of the Christian Church—explaining, upon

scriptural grounds, whether it be an effusion of the Spirit, or the coming of Christ. Will some one of your correspondents, "mighty in the Scriptures," favour us with a paper on the subject? It may be that, upon examination, we shall be led, with our millennarian brethren, to look for and haste "unto the coming of the day of God:" and that, instead of *praying* and *waiting* for the conversion of the world to Christ, we shall be *planning* and *working* to bring about that blessed event; "and so much the more as we see the day approaching."

I write this, simply desiring information, and being, as you know, quite opposed to the dogma of a millennium.

Αληθης.

Paris.

AN HYMN, ON LAYING THE FOUNDATION STONE OF THE WESTMINSTER CHAPEL.

REJOICE, oh Earth! 'tis Heav'n's decree,
Thy Realms and Tribes the Lord's shall be,
Prepare thy Songs, thine Off'rings bring,
That praise may *wait* for Sion's king.

He comes! Hosanna to the Lord!
No frowns array; He wears no sword:
His kingdom comes in joy and peace,
And everlasting righteousness.

Come King of Kings! come Lord of all!
We hear Thy wheels; we hear Thy call;
To Thee we bend, to Thee we bow;
Come quickly, come, Lord Jesus! now.

We build a House where Thou may'st come,
Whom once the Earth denied a Home.
We build that here Thy Saints may *prove*,
And Sinners *learn* that Thou art "Love!"

E. SWAINE.

RHYMES FOR THE TIMES.

NO. I.—A RECENT DEBATE.

WHAT priest shall judge, where prelates disagree?
Cries EXETER—"Subscription meaneth not
That who subscribes, believeth every jot."
Saith PRIMATE OF ALL ENGLAND—"I protest
'Gainst truth of that, by some so free confess'd,
That practice 'tis of clergy to subscribe
Who yet the articles not heart-imbibe"
Rejoineth NORWICH—"Ne'er yet did I know
One clergyman who had subscrib'd him so—
One clergyman who so coerc'd his soul
As to avow that he believ'd the whole."
Retorteth LONDON—"Baby! I know better!
All who subscribe believe the very letter."

A LAWYER.

R E V I E W.

On the Relation between the Holy Scriptures and some Parts of Geological Science. Being the Sixth Series of the Congregational Lecture. By John Pye Smith, D.D. F.G.S., Divinity Tutor in the Protestant Dissenting College at Homerton. London: Jackson and Walford. 8vo. pp. 440.

SECOND NOTICE.*

We should like to bring to the test of a searching investigation as to their daily habits, those persons to whom we referred in a former number, who look with coldness upon the theologian studying the frame of nature, as if he were pursuing a very unprofitable employment—whose countenance acquires an air of suspicion, if not of grave rebuke, when he concerns himself about the mechanism of the universe, with its mighty evolutions, as if there was “something rotten in the state of Denmark”—and who speak with hesitating tone upon his writing a book about the material world, as though he had travelled out of his proper sphere, or

“Had learn’d the art that none might name,
In Padua, far beyond the sea.”

We should be well pleased to examine them upon some points of practice; and should be tempted to enquire whether the vain or the vulgar amusements of the world, occasion any blanching of the cheek, or palpitation of the heart—whether the common objects of human ambition and avarice excite compunctious visitings, and call forth expressions of reproof—and whether, as they talk politics, or simper at a witless jest, or gossip about the freshest news in a drawing-room, their position is so vastly more dignified, and their work so much more serviceable to the commonwealth, and to themselves, than the engagements of the man who searches into the “number of the stars,” with the “abundance of the sea,” and the “treasures hid in the sand,” believing that the great Being who is joined in relationship to him as Abba, Father, is the Maker of them all. The self-inspection produced by a faithful response to such interrogations, would be a practical check to the aspersions, which are often, in thoughtless and querulous moods, awarded to him who ranks scientific pursuits among the habits of his religious life. A fair comparison between the objects of his attention, and many of those which occupy their busy thought by day and fevered dream by night, who pronounce his wisdom folly, would turn the tables upon his adjudicators, and prove that folly must be assigned to them, while an enlightened use of his mental faculties, and means of knowledge, must be attributed to him. To visit a bed of chalk, a sandstone quarry,

* Vide the first Notice, pp. 299—317.

an erratic block, or an ossiferous cavern—to pick up shells, pore over a fossil, chip off portions of rock, and store away the crude ungainly fragments in a cabinet—to examine the structure of strata, their dislocations, dip, and cleavage—to ascertain the aqueous or igneous origin of the vast mineral masses overlying the globe—to detect the substances which inhere in the composition of the earth's surface, and become familiarized with gneis, hornblende, felspar, quartz, mica-slate, and the carbonate of lime which gives marble to the statuary—these may seem occupations to the superficial observer barren alike of interest and profit, yielding only insipidity and toil to those who engage in them. But in reality they have relations which bring the enquirer into immediate contact with some of the grandest movements of Providence in this lower world—they may lead him, by a strict process of ratiocination, to results which will proclaim to his inward consciousness, that a wise and mighty Potentate “sits upon the circle of the earth,” and that man, who is capable of “feeling after him,” is “of subtler essence than the trodden clod”—they may be so conducted as to minister to the repose of the mind upon Him whose workmanship is investigated, and impress it with those sentiments of humility and awe, which are so beneficial in their influence, yet so soon effaced amid the bustle of this life's customary labours. It is assuming what remains to be proved, to say, that it is in the vagueness of mere curiosity, or in the vanity of human nature, that the geologist looks abroad upon terrestrial phenomena, recurring to periods in the past far removed from the present era, and to events which appear to have no direct bearing upon our existing condition and wants. He is a part of the vast scheme of being which he seeks to explore; he indulges intellectual appetencies which have been given him by the Father of spirits; he takes the faculty to observe, admire, and partially comprehend, into a field furnished with impressive evidences of divine power, intelligence, and goodness; and though a mere fragment of creation's aggregate is open to his view, a part only of the works and ways of the great Artificer, yet the spectacle is a sublime one, and has its lessons of religious faith and practice to teach. The rudest stocks and stones that peep out of the green sward with which the soil is covered—the remains of organic life that have been buried from the light of heaven for countless ages, from the colossal megatherium to the microscopic animalcules—bear witness to the eternal existence, universal presence, and mighty agency of One, Supreme, and Intelligent Being; and while he is to be praised for enabling man, with such limited capacities, and upon a spot so comparatively small, to look so far around him, it is man's obvious duty, and as much to his advantage, to contemplate the numerous demonstrations within his reach, of the attributes of his Creator, Governor, and Judge. It was with a religious end in view that the disciples were directed to “consider the lilies how they grow,” and to “behold the fig-tree and all the trees;” and the same motives to faith, hope, and love, may now be drawn from the same sources. What Homer says of Chryses wandering on the sea-beach, may be true of the christian geologist as the result of his occupation—“And he went silent along

the shore of the deeply-roaring sea, and then the aged man, going far apart, prayed much"—

Βῆ δ' ἀκίων παρὰ Σίνα πολυφλοίσβοιο θαλάσσης
Πολλὰ δ' ἐπεὶτ' ἀπανέσθη κίων ἡράθ' ὁ γέροντος.

It is an admirable piece of advice which Lord Bacon has left us, writing in an age long before the name of geology had been heard of:—"Let no man upon a weak conceit of sobriety, or an ill-applied moderation, think, or maintain that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works, divinity or philosophy; but rather let men endeavour an endless progress and proficiencie in both; only let men beware that they apply both to charity, and not to swelling—to use, and not to ostentation."

It is a distasteful task to the common mass of men to unlearn any thing. They do not like to abandon notions that have grown with their growth, and strengthened with their strength, and struck roots deep and fast in their "heart of hearts." Besides being mortifying to intellectual vanity to be convicted of error, they disrelish the mental disturbance occasioned by the breaking up of old associations in their ideas, and the toil which a correct conception of truth may require. Much of the suspicion with which the scientific have been visited may be referred to prejudices in favour of early imbibed opinions, to which their demonstrations have been opposed—prejudices which are known in the pages of Bacon as *Idola Specus*, the individual mind being the den to which that sagacious observer of human nature alludes; and repugnant is it to the owner and guardian of the mental cavern, to have its chambers of imagery searched, and any occupant of a niche ejected. But repeatedly have men been compelled to submit to the process, however they may have resisted the attempt, sulked at its accomplishment, and clung to the remembrance of their idols, as the Syrian damsels did to Thammuz. A country schoolmaster may still talk of the four elements, fire, air, earth, and water; and his boys may look up to him as a prodigy of erudition; but the world's ideas of numeration in that matter have changed, though old as the days of the Greek philosophers. So it was once supposed that the earth was an extended plane, mounted upon legs like a table, as motionless as that household instrument, the sun coming to take his daily peep at it, like a careful watchman on his rounds; and when Galileo tried to set the popular mind right as to the true theory of the universe, we know how Scripture was appealed to in behalf of antiquated notions, and how their impugner was visited with the anathema of the church, and the lot of the felon. But time has wrought for him a noble triumph, by establishing his opinions as the common faith of the civilized world. It becomes us, therefore, when the decisions of science are contrary to our familiar ideas, to inquire into the soundness of both, and willingly to surrender our pre-conceived opinions to the force of truth, and not to array prejudice against knowledge. Such is the attitude we have wished to assume with reference to the recent facts of geological discovery—they contradict, upon several points, those interpretations of

Scripture in which we have been trained: we have endeavoured, therefore, to master the facts, and to re-examine the interpretations, and we have seen occasion to admit the former, and to abandon some of the latter. The question has not related to the integrity of the sacred text, but to the truth of the human exposition, and so far from having been unhinged in fundamentals by its consideration, the wonderful phenomena which geologists have disclosed, have ministered to the life and health of our faith in "one God and Father of all, who is above all, and through all, and in all," the Author of Nature, the Source of Revelation, and the Light of Life.

We now recur, according to promise, to Dr. Smith's volume upon this subject. In our former article we noticed, at some length, the evidence adduced to prove, that the Noachian flood was partial as to the extent of the earth's surface, though universal as to the territory occupied by the human race—an event which brought destruction upon what St. Peter calls *κόσμος ἀσεβῶν*, "the world of the ungodly," producing, in the language of Chrysostom, "the common wreck of the inhabited land," for *οἰκουμένης* is the phrase he employs—a doctrine which has the authority of many great names in its favour, and for which, strange to say, M. de Féussac has pleaded the sanction of the Congregation of the Index in the Church of Rome. Further reflection has strengthened the conviction, that the universal terms, both in Hebrew and Greek, will admit of a limited sense, and must be understood in many instances as referring only to certain inhabited districts. But we must now travel along the backward course of time, to mark catastrophes upon a more magnificent scale, which have left records of their occurrence in hieroglyphics upon the surface and in the interior of the hills, and which transpired in ages so remote from the present, as to make modern the antiquity of which we commonly speak, and give to the events of a thousand years ago the proximity of yesterday.

THE AGE OF THE EARTH.

That our world existed through cycles of long duration before man trod upon its surface; that previous to the human creation it was the abode of animals, whose remains are encased in its bowels, while the race has been blotted out of the book of life; that the time of its intellectual occupation is but an hand-breath in comparison with its whole length of days—these are points upon which practical geologists speak with confidence and unanimity. Here and there an individual may be found, only conversant with geology through the medium of book-learning, as Stuart of Andover, and Gisborne of Yoxal, who dream of marshes in the central solitudes of America, Asia, and New Holland, in which perchance the ichthyosaurus may still be splashing his tail all along a summer's day; and who deem Hales's Chronology of 3155 years from Adam to the deluge, to afford ample time for the formations on the face of the globe to be produced. But even supposing that we were utterly incompetent to form an opinion for ourselves upon the subject, we should feel bound to defer to the decisions of the actual experimentalists, on account of their number, science, sagacity, moral character, means of information,

and unwearied assiduity in employing them. It is difficult to convey an adequate conception of the nature of the evidence in behalf of the great antiquity of the earth to those who are not practical observers, but some parts of it are very striking and intelligible. Let us imagine a person conversant with the history and details of architecture, to go into an old manor-house, and he will be able to determine with precision the age of its erection, by observing its style to be Elizabethian, or to belong to the early Tudor period. If, however, upon a more minute examination, he should discover a part diverse from the rest, a crypt, a doorway, or a keep, of a Norman or Saxon character, then his thoughts will go back to a more remote antiquity than the date when the edifice in its present state was formed. A process of recurrence from one period to another more ancient, precisely similar, is forced upon us by the actual inspection of existing rocks. Let us go, for instance, to the old red sandstone, plainly a deposition in water of fine sand, clay, and gravel, tinged with oxides of iron. Now we know by what a slow process a mass of matter is formed by aqueous deposition—the consolidation and hardening of only a few inches being the work of centuries. The aggregation, therefore, of the materials of the sandstone formation, in some places nearly half a mile in thickness, will clearly carry us back to a period long anterior to the appearance of man, even supposing it to have been part of the bed of the antediluvian ocean upheaved at the deluge. But in the lower range of the sandstone we meet with conglomerate, bearing a similar relation to the mass in which it is imbedded, as a Saxon arch incorporated in an Elizabethian building would do to the edifice. The conglomerate consists of pebbles of granite, quartz, and other material, having no analogous character to the overlying formation by which they are encased. Here, then, we are constrained to go on to a still more remote antiquity, for the pebbles must have existed in their parent rocks, been detached from them, and eroded by long rolling on a solid bottom under water, before the deposition of the three thousand feet of sandstone commenced. Thus, by evidence offered to our senses, we are compelled to extend the chronology of the earth's adamantine pavement to a period in comparison with which the duration of human society upon it dwindles into an unit, and to which the lapse of time since man was made in the image of God, bears about the same proportion as the life of one cut down like a flower in infancy to that of the whole race. We cannot, however, go into the evidence; Dr. Smith does not do so; he rests his cause upon the calm, unanimous, judgment of practical men; they all agree in stating that existing appearances demonstrate the globe to have undergone a series of changes, slow in their consummation, though often attended by paroxysmal operations; and when we consider the number, character, and competency of the witnesses, and know of no prejudice influencing them, we feel that he who cannot, or will not, examine the evidence, should bow to their decision.

The opening passage of the inspired volume announces the fact of the dependant universe being created by the Almighty, "the heavens and the earth," the *τὸ πᾶν* of Plato and Aristotle, but assigns

no date to the mighty operation. The most superficial reader must admit the correctness of Doederlin's remark upon the beginning spoken of—*Tempus vocæ* מִתְחַלֵּץ *declaratur cum aliquid esse inciperet*; verum quando insigne opus edideret Deus Moses non præcisæ finit. "By the phrase מִתְחַלֵּץ the time is declared when something began to be, but when God produced this remarkable work Moses does not precisely define." Geology demands nothing beyond what this indefinite enunciation of the Creator's work as to time supplies; and Theology, in the passage, requires only an acknowledgment of the will, power, and wisdom of the One God, bringing the world into being, which geologists reverently yield.* This is the view entertained by Dr. Smith; and, if we are rightly informed, it was expressed by him in print some thirty years ago; a clear refutation of the statement, that his interpretations of Scripture have been determined by recent geological doctrines. We believe, then, the sacred archives to register the fact of the universe in its primordial elements being called into being at a precise point of time; but to leave the question completely undetermined when that time was. We feel at liberty, therefore, to put an interval as long as the imagination can conceive, between the first operation of the divine power and that movement which arranged the globe for the habitation of man; the inspired record allows room enough for all those wonderful transformations and changes to have transpired, whose indubitable memorials have been discovered by the scientific eye in the deep and dark places of the earth, and which, after ages of entombment, have been commanded to show themselves; but yet, as if to prevent man from becoming proud amid the triumphs of genius, he is checked at once in the endeavour to measure that cycle of duration through which the world has progressed, which will probably ever remain to us, in the present state, invested with the obscurity that marks the number of the ocean's sands. With singular flippancy and contraction of mind, Professor Stuart has observed, with reference to geological eras:—"Truly the planet we inhabit is venerable for age, if for no other quality." We would bid him to remember that time

* We must strongly protest against the following remarks of Professor Stuart, though Dr. Smith has passed him by without a reference, on the ground, perhaps, of personal friendship:—

"Thus we have," says he, "the first great event or transaction in the formation of the universe. It consisted in bringing the materials into being. But there are geologists who doubt all this, or look very grave when it is suggested, and think that it belongs only to superstition and credulity to give credit to it. I once met with a philosophizing Jew, who strenuously maintained that מִתְחַלֵּץ means only to array, adorn, set in order, &c.; and when I asked him how the earth when adorned and set in order could still be desolate and waste, as Gen. i. 2, asserts, his reply was, that Moses ought to have put the second verse first. This may provoke a smile from some; but grave geologists are not wanting, who reason little, if any, more conclusively than this, so far as the record of Moses is concerned."

We do not mean to deny but that Professor Stuart may have thus discoursed with a conceited Israelite, but if he insinuates that the eternity of matter is a doctrine held by any number of respectable geologists, we at once say that such is not the fact.

is a relative term, and that the ideas we form of its brevity or extent are shaped according to the standard we employ in its measurement. The man of three score years and ten, who appears venerable for age when compared with the nestling infant in its mother's arms, would be a very greenhorn by the side of Methuselah! So let us bring geology, with its cycles of thousands and millions of years, into contrast with Him who "inhabits eternity," or the immortality for which we ourselves are destined, and they shrink into a span; and, for our part, we love to think of the antiquity which the world may claim, because, while it baffles us in the attempt to measure it, it aids us in our conceptions of that endless life upon which we hope to enter!

THE SIX DAYS' WORK.

Here we come to more debateable ground. Independent of geology, the first chapter of Genesis is, in many respects, a *locus reatissimus*; but upon the following points the majority of sound critics may now be said to be agreed. They reject the mythic hypothesis of the German anti-supernaturalists reproduced in this country by Professor Baden Powell, which resolves the Mosaic account of the grand series of operations on the six days into a poetical fiction; they equally reject the idea which many of the christian fathers held, and which modern theologians of the Faber school have advocated, that the Hebrew יום day and ימים days, are to be understood of indefinite periods; they believe also that Moses wrote optically, $\kappa\alpha\tau' \acute{o}\psi\epsilon\iota\varsigma$, in accordance with things as viewed by the physical eye. Dr. Smith has a Lecture which well deserves the thoughtful attention of every reader and expositor of the sacred volume, upon the manner in which the Scriptures speak of the nature and works of God; and with great ability and complete satisfaction to our minds, he shows the manner to be intentionally and necessarily condescending, in order that the subject matter may be intelligible to beings of finite understanding. This mode of communication he thinks peculiarly characteristic of the earlier sacred records; and unversed in science, rude and unlettered as the Hebrews were upon their first emergence from a state of slavery, such a descending to the circumstances of a people of scanty information, was obviously needed by them. Upon this principle Dr. Smith proceeds to explain the narrative of the six days' work, and we cannot do better than submit to our readers his views in his own words:

"Ver. 2. 'And the earth was without form and void, and darkness was upon the face of the deep.'

"The first inquiry here is, What relation does this paragraph bear to the preceding? Is it the relation of close connexion, an immediate sequence; or does it only express posteriority without defining the separating interval? My conviction is, not the former, but the latter.

"The question will be answered by attending to the connecting particle. As it is rendered in our version, it naturally excites the idea of immediate sequence. But a few words will show that this would be an unwarranted inference from the expression in the original. This prefixed conjunction is the general connecting particle of the language; but the *mode* of connection may be extremely

various, and is always to be ascertained by a consideration of the circumstances in every case. It may be copulative, or disjunctive, or adversative; or it may express a mere annexation to a former topic of discourse, the connexion being only that of the subject matter, or the continuation of the composition. This continuative use forms one of the most marked peculiarities of the Hebrew idiom; and it comprehends every variety of mode in which one train of sentiment may be appended to another.* As this prefix is most usually rendered *and*, in our version, (though frequently by other conjunctions,) the English reader has it in his power to observe the variety in the shades of meaning, and the different grounds upon which it connects sentiments and expressions. The two sentences are thus rendered by a cautious and judicious critic, the late Dr. Dathe, of Leipzig: "In the beginning God created the heaven and the earth. But afterwards the earth became waste and desolate."†

"A most important subject of our inquiry is the genuine meaning of the word which we render *earth*; and which, in passing, it may be remarked, has an etymological affinity with the words of the same signification in all the Teutonic languages, to which class ours belongs, the ancient Persian, those allied to the Hebrew and the Sanscrit. I assure my friends that I have not spared time and pains in pursuing this inquiry; and the result I will briefly give. The most general sense of the word is, the portion of the universe which the Supreme Lord has assigned for the habitation of mankind. When it is conjoined with the 'heavens' it denotes the entire created world; but it is evident of itself that the practical understanding of the phrase would be in conformity with the ideas of the people who used it. Frequently it stands for the land of Palestine; and indeed for any country or district that is mentioned or referred to in the connection. Sometimes it denotes a mere plot of ground; and sometimes the soil, clay, and sand, or any earthy matter. Often it is put, figuratively, for mankind, as the inhabitants of the world. Considering all the evidence of the case, I can find no reason against our considering the word, subsequently to the first verse, and throughout the whole description of the six days, as designed to express *the part of our world which God was adapting for the dwelling of man and the animals connected with him*. Of the spheroidal figure of the earth, it is evident that the Hebrews had not the most distant conception. The passages which have been quoted, and many others, abundantly convince me that it never entered into the purpose of Revelation to teach men geographical facts, or any other kind of physical knowledge.

"I must profess, then, my conviction that we are not obliged, by the terms made use of, to extend the narrative of the six days to a wider application than this; *a description, in expressions adapted to the ideas and capacities of mankind*

* "It introduces the series of history, commencing at Numbers xx. 1; which immediately follows the preceding narrative from which it is chronologically separated by an interval of thirty-eight years; yet that interval is not indicated by any words; it is left to be made out by the research of the reader." Dr. Smith might have noticed the apposite case in Exod. ii. 1, 2, where the particle [†] is used to denote the continuation of the narrative, and not an immediate sequence of events: "And there went a man of the name of Levi, and took to wife a daughter of Levi; and the woman conceived and bare a son, and when she saw that he was a goodly child, she hid him three months." The birth of Moses was not the immediate sequent of the marriage, for Miriam and Aaron were older than he.

† Professor Stuart, to whom we have had occasion to refer, speaks contemptuously of the elder Rosenmüller, as "a scholar in Hebrew, from whom *posteaquam*, as a translation of [†] would not be unexpected;" yet, with singular inconsistency, he admits that "the general sense of the verse would not be materially injured by translating it thus—'*Afterwards* the earth was without form,' " &c.

in the earliest ages, of a series of operations, by which the Being of omnipotent wisdom and goodness adjusted and furnished the earth generally, but, as the particular subject under consideration here, a PORTION of its surface for most glorious purposes; in which a newly formed creature should be the object of those manifestations of the authority and grace of the Most High, which shall to eternity show forth his perfections above all other methods of their display.

"This portion of the earth I conceive to have been a large part of Asia, lying between the Caucasian Ridge, the Caspian Sea, and Tartary, on the north, the Persian and Indian seas on the south, and the high mountain ridges which run, at considerable distances, on the eastern and western flank. I venture to think that man, as first created, and for many ages afterwards, did not extend his race beyond these limits, and therefore had no connexion with the extreme east, the Indian and Pacific clusters of islands, Africa, Europe, and America; in which regions we have ocular demonstration that animal and vegetable creatures had existed to a vast amount, uninterruptedly, through periods past, of undescrivable duration.

"This region was first, by atmospheric and geological causes of previous operation, under the will of the Almighty, brought into a condition of superficial ruin, or some kind of general disorder. With reverence I propose the supposition, that this state was produced by the subsidence of the region, of which the immediate cause might be the same that we know has often operated to work a similar effect in various districts upon the earth's surface; namely, that which is probably the cause of earthquakes, a vast movement of the igneous fluid mass below. Extreme darkness has been often known to accompany such phenomena. This is the meaning of the two words rendered 'without form and void.' These words in the Hebrew Bible are elsewhere used to describe ruined cities, wild wastes of desert-land, and figuratively any thing that is empty, unsubstantial, or useless.

"The sacred record presents to us the district described as overflowed with water, and its atmosphere so turbid, that extreme gloominess prevailed. 'Darkness was upon the face of the deep,' the 'waters' mentioned just before. Both this deluge, from the flowing in of a sea or rivers, and the darkness, would be the effect of an extensive subsidence. The Hebrew word does not necessarily mean the absolute privation of light; it is used in relation to various circumstances of partial darkness; and we know that conditions of the atmosphere have locally happened, in ancient and in recent times, in which the noon-day has become dark as an ordinary night. The divine power acted through the laws of gravity and molecular attraction; and where requisite, in an immediate, extraordinary, or miraculous manner. The atmosphere over the region became so far cleared as to be pervious to light, though not yet perfectly transparent. In this process, the watery vapour collected into floating masses, the clouds; which, as we have seen, the ancient Hebrews expressed by the phrase 'waters above the firmament.' Elevations of land took place, by upheaving igneous force; and consequently the waters flowed into the lower parts, producing lakes, and probably the Caspian Sea, which manifestly belonged to the very region. The elevated land was now clothed with vegetation instantly created. By the fourth day, the atmosphere over this district had become pellucid; and had there been a human eye to have beheld, the brightness of the sun would have been seen, and the other heavenly bodies after the sun was set. Animals were produced by immediate creation, in this succession; the inhabitants of the waters, birds, and land-animals; all in the full vigour of their natures. No mention is made of the thousands of tribes of insects, molluscuous creatures, and animalcule; whose number, we know, transcends calculation. It is generally assumed by commentators that they are included in 'the things that creep.' But this very phrase supplies an illustration of the scripture-style, as condescending to the limited knowledge and the simple associations of comparatively uncultivated men. Last of all, God formed his noblest earthly creature; 'in the image of God created he him,' in the command of physical

faculties, the possession of intellect, a dominion over the lower creation, and the noblest enjoyment of all, the image of the divine holiness." * * * *

"The condescending principle of the narrative is manifested in a striking manner, by the description of the fourth day. The sun is mentioned as the *greatest* luminary, the moon as the *next* in magnitude and importance, and the other shining orbs are grouped together as if they formed, even when all combined, the *least* object of consideration. The heavenly bodies are represented, not as being at that time created but 'made,' *constituted* or *appointed*, to be 'luminaries,' for such is the meaning of the word used; and their design is specified with an exactitude very observable; to afford light, and to furnish standards for the divisions of time; the operations of agriculture, and religious or other social observances. Had it been the purpose of revelation, to give a view of creation according to the physical reality, can we imagine that no reference would have been made to superior creatures, of whom the subsequent scriptures say so much, under an appellative which designates only their work and office—angels? Or that no mention would occur of the planets, and their satellites, as distinct from the fixed stars? And that all the notice taken of the astral system would lie in two words,—'and the stars?' If not our earth merely, but the entire solar system, were to be this instant blotted out of existence, it would be no more missed in the aspect of the universe—EXCEPT TO THE GLORIOUS CREATOR'S EYE—than a grain of sand blown away from the sea-shore!"—pp. 282—291.

Long as this impressive extract is, we could not withhold its insertion, in justice to the calm and lofty mind that produced it. We know not how others may have been affected by its perusal, but upon us it broke with somewhat of the charm said to have invested the isles of the west to him who first ploughed through the deep Atlantic in doubt and fear to their havens; and the more thoughtfully we have pondered over these views of Dr. Smith, with the Mosaic record open before us, the more reason we have found to conclude that it is not the "baseless fabric of a vision" we are invited to examine. If we rightly understand Dr. Smith, and we have endeavoured to do so, he places an interval of indefinite length between the first and second verses of the opening chapter of Genesis, in which our planet underwent those changes whose memorials are exhibited in its physical structure, and was adorned with the flora, and inhabited by the animal races whose fossil remains are preserved in its strata—he supposes a part of its surface to be broken up in an era of paroxysm, reduced from a state of order into confusion, the land sinking, and the ocean rushing in, realising the waste and desolate condition indicated by the "without form and void," and the "waters," spoken of in the inspired text—he conceives the catastrophe to have occasioned a dense turbid atmosphere, covering the abyss with an overhanging gloom, answering to the "darkness" which was on the "face of the deep"—he then comes to the operations of the six days, partly accomplished by natural agencies, and partly by the immediate exertion of the divine power—the submerged land is elevated, the waters retire into their old basins, a fresh formed vegetation clothes the earth, new races of animals are created, the atmosphere clears up, again it becomes pervious to the solar ray, the heavenly bodies are charged with the dispensation of light, and finally the grand process is completed by the appearance of man! Are these conjectures merely? We think

not; but, on the contrary, deem them views supported in their general features by the literalities of the record, and all fairly deducible from a narrative which is so confessedly elliptical. The primeval creation to which no era is fixed—the subsequent desolation after an interval of undetermined time—the deep—the darkness—the recession of the waters—the emergence of the land—are matters plainly expressed in the inspired document; and he knows little of physical phenomena of recent date, though of immeasurably inferior power, who thinks the production of an intensely dark and turbid atmosphere, by changes on the surface, an improbable event. We are aware of the philological objections which may be made to some of the positions advanced in the extract; in our own minds they have been anticipated; we have endeavoured to give them an unprejudiced consideration; and we have not seen occasion to admit their validity. Let us not, however, be understood as pledging ourselves to all Dr. Smith's details; we feel at liberty to regard his fixing the geographical *locale* of the six days' work a harmless reverie; but his interpretation in outline we adopt, as consonant with the spirit and letter of the sacred word, and as freeing us from the insuperable difficulties with which the common exposition is attended.

Philology will chiefly assail Dr. Smith upon the two following points. 1st. His taking the word *earth* in a limited sense in the second verse of the Mosaic narrative, and in a universal sense in the first; but let us calmly look at instances of *usus loquendi* with reference to the word when it occurs detached, as in the verse in question; and philology must be compelled to allow, that it is repeatedly used in such a form, with a restricted meaning. 2nd. His opinion that the heavenly bodies were simply caused to shine upon the new creation on the fourth day, and not then in substance created themselves. Now we are not disposed with Dr. Macculloch to build any thing upon the word *עָשָׂה* *create*, being used in the first verse of Genesis with reference to the "heavens and the earth," and the word *עָשָׂה* *made*, being applied to the luminaries spoken of in the sixteenth; but we wish the philologist to consider, that to *form* or *fashion* is the exact sense of *עָשָׂה*; and that if he interprets it of a literal creation, as applied to the luminaries on the fourth day, we are utterly at a loss to know what is meant by the "heavens" created "in the beginning." Considering the great primitive act of the divine power by which the "heavens and the earth" were brought into being; the subsequent darkness described as brooding upon the waters gathered over the latter; and the words of the narrative referring to the operations of the fourth day in their natural connection; it is our sober conviction that they ought not to be regarded as importing any thing further than the determination of the heavenly bodies to the uses that are specified. We cannot refrain here from expressing our approbation of the principle which Dr. Smith has adopted in interpreting this earliest written divine communication, that as the Most High "humbleth himself to behold the things that are in the earth," it was worthy of his wisdom and grace to adapt the revelation to the popular comprehension of its inhabi-

tants. If physics compels us to adopt the principle, and to have recourse to the optical sense, when we read that Joshua said before the Israelitish army, "Sun, stand thou still upon Gideon, and thou, moon, in the valley of Ajalon," it being added that the "sun stood still, and the moon stayed," "and there was no day like that before it, or after it," we conceive that we are fully justified in applying the principle to the exposition of the Mosaic statement of the physical occurrence, "And God made two great lights!"

DEATH BEFORE THE FALL.

That our planet was the seat of animal and vegetable life, through a countless series of ages, before its occupation by the human species—that successive races flourished, decayed, and altogether disappeared, long anterior to the appearance of man upon the stage of his present sin, suffering, and death—is a conclusion of which irrefragable evidence is afforded in the myriad forms of once animated existences, whose remains have been disinterred from their graves in the lias, gypsum quarries, and chalk, and which enter almost exclusively into the composition of vast masses of mountain limestone. The earth is in truth a charnel-house, full of bones, sinews, shells, leaves, and prostrate trunks; and with consummate skill the botanist and comparative anatomist have traced the vegetable and animal forms, indicated by the fragments gathered from the wreck of life. From the engraving of Martin's splendid picture, prefixed to Mantel's *Geology*, our readers may acquire an idea of one of the ancient conditions of the earth—when stately pines and graceful palms threw their shadows on its surface, and herbivorous and carnivorous life roamed in its forests—when animate objects of uncouth shape swarmed in its rivers, and sported on its plains—all, however, swept away by desolating catastrophes antecedent to the human creation, whose skeletons, after being washed in the ocean, and purified by fire, have been laid up in the solid masonry of the globe's present superstructure. The current of popular opinion runs violently against statements of this kind, for there is no sentiment that has stronger hold upon the common mind, than that all the alarming phenomena of nature, thunder, lightning, and tempest, with the existence of death in the animal and vegetable kingdoms, are the penal consequences of human transgression. Poetry has helped to extend and perpetuate this delusion, for such we believe it to be, both on scriptural and philosophical grounds, apart from the sensible evidence against it which geology bears. Milton speaks of the effects of the fall,

"Thus began
 Outrage from lifeless things; but Discord first,
 Daughter of Sin, among the irrational,
 Death introduced, through fierce antipathy:
 Beast now with beast 'gan war, and fowl with fowl,
 And fish with fish; to graze the herb all leaving,
 Devour'd each other; nor stood much in awe
 Of man, but fled him; or with countenance grim,
 Glared on him passing."

It may be well, however, to glance for a moment at the difficulties which stand necessarily connected with the hypothesis, that the subjection of the animal creation to the law of death is an accident which has befallen it in consequence of the sin of man, and formed no part of the Creator's original design. Examining the anatomical construction of the carnivorous races, the demonstration is complete, that they are organically adapted to prey upon each other, and subsist upon animal food. The lion, for instance, has his canine teeth, claws, and juices for digesting the fleshy material upon which he feeds, with instincts to direct him to it. Are we to suppose then that this apparatus was given him after the fall? or that he possessed it before without design or use? in fact, that he never became in reality a lion until some time after his formation? The microscope has enabled us to detect animalcules, invisible to the naked eye, existing in myriad swarms upon leaves, grasses, and in drops of water. Were these then created after the fall, or before it? The supposition that death came into the animal kingdom at that era, necessarily involves in it the idea, that the numerous families of minute and invisible animalcules were then brought into being, for beforehand the herbivorous animals must have destroyed them by wholesale, in walking the earth, and feeding on its plants. But it would be easy to show that the law of death, in the animal creation, is necessary as an adjunct to that other law of reproduction to which it is subject, for without the regular removal of one generation of the species after another, the universal ruin of the whole, through failing nutrition, would ensue. Some may, perhaps, feel it a difficulty to conceive of pain and death being inflicted upon animals irrespective of moral evil; but there is a difficulty equally as great connected with the supposition, that pain and death are inflicted in consequence of a moral evil of which they are independent; and in either case it becomes us to say of the Almighty's dealings, "Even so, Father, for so it seemed good in thy sight."

Widely as the notion has prevailed, and long as it has been entertained, there is no passage in the Scriptures to warrant us in assigning the death of animals to the fall of man. Some have thought the mortality of the inferior creatures to be included in the words spoken to apostate Adam by his Judge, "Cursed is the ground for thy sake;" but the words clearly leave animated beings out of the question, and probably point only to the speedy reduction of the particular spot which constituted the Paradise of man, to the same state as the rest of the superficies of the globe. The statement that "in Adam all die" cannot be understood as extending to the animal tribes, or else we must conclude them to be embraced in the residue of the sentence, "so in Christ shall all be made alive," which is absurd. The assertion that "by one man sin entered into the world, and death by sin," is proved only to apply to the human race by the final clause, "so death passed upon all men for that all have sinned." Much stress has also been laid upon that remarkable and difficult passage in the Romans, "the creature was made subject to vanity"—"the whole creation groaneth and travaileth in pain together until now"—upon which we may observe,

that *πᾶσα ἡ κτίσις*, which we render *the whole creation*, occurs under limitations in other places referring exclusively to the human race; that *ματαιότητι*, *vanity*, does not allude to any sentence of death passed upon man, but rather to the frustration of wise and important purposes by him, in consequence of corruption, (*Ματαιότης sonat frustratio. Eras.*)—and that, supposing the animal races to be included in *πᾶσα ἡ κτίσις*, it will necessarily follow that to them the phrase in part belongs, *τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν*, “the redemption of our body.” We can find no part of divine revelation inculcating the doctrine, that the mortality of the brute races is the infliction of a penalty upon them for man’s transgression; the way is, therefore, open for us to admit the geological conclusion, so strongly attested by those who have penetrated into the mausoleum of nature, that animals lived and died anterior to the existence of the human species; and it is an important remark of Dr. Smith, that man being threatened with death as the penalty of his disobedience, seems very clearly to imply either a knowledge on his part of *what* death was, or the means of acquiring it by observation.

THE BEGINNING.

It is an inquiry fraught with much interest, and not improper when made with reverence, what was the original condition of our globe? and by what processes has it been advanced to its present state? topics upon which we shall not gain full information in this life, but upon which valuable light may be thrown. Let us observe the phenomena daily around us. Let us contemplate man—full-grown, active, intellectual man—as he appears in the maturity of his mental and physical structure. Not always had he his vigour of frame, fluency of speech, agility of movement, and furniture of mind. There was an era when the ripe philosopher “thought as a child, spake as a child,” and was pleased and amused with “childish things.” Practising an unerring geometry, he can measure the space between the poles, the centre and circumference of the globe—he can calculate the extent of the planetary system, of which the globe is but one of the “many mansions”—but time was in his history when the compass of a mile was a formidable adventure, and the crossing of a pathway an impossible achievement. The man who discovered the wonderful law of matter gravitating to matter, with a force directly proportioned to the mass of the attracting body, and inversely to the square of its distance from the body which it attracts—he who seized upon the sunbeam, and disclosed the constituent rays of light, detecting the origin of its various hues, and building up the details of optical science—was once a stranger to the lowest elements of knowledge, unable to express his wants, and incapable of moving a yard from his mother’s knee by his own independent energy! Thus, in the physical and mental constitution of our nature, we have an example of a law of progress in operation; we grow up to be what we are by slow and imperceptible degrees; from the moment when existence commences, the years that roll over our heads carry us onward from a crude and imperfect condition of being, through stages of awakening thought, expanding

intellect, and improving energy, until the full stature of the man is gained.

The same law obtains with reference to the inferior animals. Both the tenants of the air, the inhabitants of the waters, and the occupants of the soil, the feeble and the powerful, the tractable and the untamed, the companions of civilized man and the denizens of nature's wilds, develop in their history the principle of progress, advancing the functions of their being from an inferior to a more perfect condition. Whether we look to the cattle upon a thousand hills, or to the monarch of the jungle, or to the thousand existences that swarm in the ocean, from the smallest muscle upon its sands to the leviathan in its depths, we see their most perfect state of organization arrived at by a process of gradual growth. So it is with respect to the almost infinitely diversified vegetable substances that adorn the surface of the globe. Whether the productions of the garden, the field, or the forest—whether flourishing on the mountains, or in the valleys—whether left to nature's training, or tended by the hand of human cultivation—all are marked in the early stages of their being by a progress similar to that which is described in the parable, "first the blade, then the ear, after that the full corn in the ear." The like phenomena meet us upon a statelier scale, in those isles of the Pacific, which the polypi and other marine animals are busily forming. The crests perhaps of submarine mountains are the basis upon which their beautiful erections rest—gradually the reef rises to the surface, and is laid bare to the light and air of heaven—soil is formed upon it by accretions of sand deposited by the ocean—seeds are wafted to it by the winds, or borne by the waves, or brought by the sea-birds—plants spring up, and herbage blooms—and, finally, man comes to give a name to the territory, to connect it with the occupations of life, and to make it in revolving years the cradle and the grave of his race!

Philosophy, then, may be acquitted of indulging an idle speculation, or a vain conceit, in inferring that an analogous law of gradual formation may have been in operation in the past with reference to the globe itself; and we have made the preceding remarks in order to introduce the following passage from Dr. Smith:—

"What was the condition or constitution of the first created matter? Certainly it falls within the province of general physics to examine this question; and if the investigation be conducted in the true spirit of philosophy, which is modest, reverential, and cautious—in a word, the spirit of genuine religion—though it may not be demonstratively answered in the present life, yet valuable approximations may be made to it. The nebular hypothesis, ridiculed as it has been by persons whose ignorance cannot excuse their presumption, is regarded as in a very high degree probable by some of the finest and most christian minds. If I may venture to utter my own impressions, I must profess it as the most reasonable supposition, and the correlate to the nebular theory, that God originally gave being to the primordial elements of things, the very small number of simple bodies, endowing each with its own wondrous properties. Then, that the action of those properties, in the ways which his wisdom ordained, and which we call laws, produced, and is still producing, all the forms and changes of organic and inorganic natures; and that the series is by Him destined to proceed, in combinations and multiplications ever new, without limit of space, or end of duration, to the unutterable admiration and joy of all holy creatures, and to the eternal display of his glory who 'fixed the wondrous frame.'"—pp. 281, 282.

Within the past quarter of a century, astronomy has been constrained to acknowledge the existence of filmy substances, dispersed in patches through the firmament, and extending over immense regions. Sir W. Herschel was the first who attentively studied these appearances; and in the early stage of his inquiries, he was disposed to regard them as clusters of stars so remote, that no individual object could be detected, but only the general illumination that the whole afforded. Subsequent observations, however, led him to abandon this idea; and to adopt the opinion, that these irregular masses of dim light, are diffused modifications of matter distinct from organized bodies. In Herschel's table fifty-two nebulosities appear, but a considerable number have been added since his day; and it may be regarded as likely to throw more light upon the physical history of the universe, than any discovery of recent times, that the nebulosities can be arranged under characteristic peculiarities of structure, indicative of the operation of law. In its rudest state the nebulous matter is spread equally over a large space without any peculiar arrangement—in other instances, there is an appearance of structure, exhibited in a congregating of the substance, as if condensing under the controul of the law of universal attraction—in other cases, there is a marked structure apparent, varying considerably in form, but approximating to a spherical figure. Now what do these appearances signify? what do the differences in their character portend? and are they produced to remain vast, yet void and unmeaning substances, in a universe of organization and order? or are they advancing, by a principle of progressive formation, to share in that order and organization likewise, and to take their place among the stellar mansions? Perhaps it would be too bold to call them the germs of future worlds, and systems of being; but we are inclined to think that the time is not far distant, when it will be the general conviction, that here we have the true theory of physical existence—a key to the origin of the worlds, and the systems of worlds with which the firmament is filled—an unveiling too of the first estate and early history of our own planet—the Father of the universe, causing the workmanship of his hands to advance from primordial elements, by a process of gradual formation, in which natural agencies operate, to the ultimate conditions of its being.

But whether the nebular hypothesis be true or false, it affords no ground for the charge which some persons have brought against the philosophers who have adopted it, of developing atheistical tendencies. The Most High is still Lord of the worlds above, who "stretcheth out the heavens as a curtain," and who "hath founded the earth and established it," whether these mighty operations transpired by Divine volition in a moment, or have been shaped as they are, by natural agencies working through a long series of ages. The hypothesis constrains us to acknowledge God "by whom are all things," just as much so as the common sentiment, that the beautiful and harmonious system of the universe was produced in the twinkling of an eye. We remember seeing a monogram embossed upon the cover of one of Jane Taylor's works—an acorn, with the initial letters L. U. S. above it, and the word *paulatim* below. We under-

stood the monogram to mean, that the acorn *by little and little* becomes an oak, or *Lignum Urbis Salus, the wood the safeguard of the city*. Now as justly might that pious and accomplished lady be charged with an atheistic tendency in teaching this verity—in maintaining the oak to spring from an acorn—as the philosopher who sees reason to trace up the huge globe itself to a nebulous condition. We have no more occasion to stumble at the idea in itself that our world dates its origin from a few primordial elements, endowed with properties to complete the structure by God, than a colony of ants, at a tree-root, would have cause to start at the fact, could they be made cognizant of it, that leaves, branches, and trunk proceeded from a single seed. The pine is as mighty and majestic to the insects invisible to the naked eye that cluster on its rind, as the globe to us; the primal germ to which vegetable physiology assigns it, is as insignificant to its full-grown form, as the simple elements of the nebular philosophers to the planetary spheroids; the thousand years in which its arms may have embraced the gale, bear about the same proportion to the hour in which the ephemeron lives amid its branches, as the antiquity claimed by geology for the earth, to our mortal being—and both when matter congregates by common agencies, and is built up into a vast edifice by slow degrees, true science teaches us to say, “Lo! these things worketh God!” with the same emphasis, as when extraordinary means are employed. The opinion expressed by Dr. Smith in the paragraph quoted, has long seemed probable to us; and the chief point upon which we should differ from geologists in general, would be in a more cautious application of the motto *semper eadem* to the natural agencies which, under the controul of the First Cause, have operated in bringing to its present state the wonderful structure we inhabit.

THE CONSUMMATION.

Divine Revelation points us on to a period when the heavens shall be no more, and the earth shall have fled away; expressions which teach us to expect the termination of the present material system, when its elements will enter into new combinations, and be re-modelled into a more glorious constitution. To the truth of this testimony of the sacred record, physics bears witness in a most striking manner, by a fact which is one of the scientific discoveries of a modern date. Observations upon Encke's comet have brought astronomers to the conviction, that the space in which the planets revolve is occupied by a resisting medium, which, by diminishing the velocity of their orbital movements, must in the long run of ages draw them to the central body, and thus end the system. The resistance may be slight, and the lost velocity the most trifling we can conceive of, but the existence of such a phenomenon demonstratively proves that the celestial motions are subject to a check, which, continuing to act, will bring on a final stoppage. “But of that day and hour knoweth no man, no, not the angels in heaven,” is the impressive statement of the Scriptures; and it seems not to be within the power of mathema-

tics, to estimate the precise effect of the resisting medium upon the planets, and calculate the course they have to run. Still, however enormous the period, extending to millions of years, requisite to elapse before any sensible disturbance will take place, the discovery of a retarding force leaves it without doubt, that a time of change must come to the worlds in our system, in the natural course of events, should there be no special interference of the Divine Power. Science has thus detected, in existing phenomena, that sentence of doom actually and silently working out, which is registered on the sacred page, with reference to the heavens and earth; and this is one of the instances, in which physics commends the written record to our faith, as a "sure word of prophecy."

The future fortunes of the terrene world are graphically described by the inspired penmen; and if their statements are to be literally interpreted—if there is to be the ordeal of material fire, the earth being burnt up, and its elements submitted to the action of fervent heat; geology shows us that the instruments of such an event are already in being, in such force as to produce the tremendous catastrophe, whenever the universal Governor shall be pleased to call them into play. We express ourselves hypothetically, because many distinguished critics are of opinion that the words of holy writ upon this point must not be taken literally, but are significant of moral changes. Dr. Smith appears to lean to this interpretation, but for various reasons, which it is unnecessary here to discuss, we are disposed to understand the statements in the second epistle of Peter, as announcing the occurrence of a literal conflagration, matter entering into new combinations, and formed into an edifice for the reception of perfected finite intelligences. It is a beautiful remark of Chrysostom, referring to the ultimate condition of the material world, *Καθάπερ γὰρ τὴν παῖδον τρέφουσα βασιλικόν, ἐπὶ τῆς ἀρχῆς ἐκείνου γινομένου τῆς πατρικῆς, καὶ αὐτὴ συναπολαύει τῶν ἀγαθῶν, οὕτω καὶ ἡ κτίσις*, "Like as the nurse who has reared the child of a king, enjoys the benefit along with him, upon his succeeding to his paternal dominion, so is it with the creation." But while we reverently believe that an era of disturbance, change, and renovation in the material system, by the action of fiery agencies, is indicated in the sacred volume, we deem it high folly and arrogance to indulge, as some have done, in descriptions of an event of which, beyond the announcement, we know nothing. Enough for us to admit the fact stated; and gratefully to accept the evidence which geology furnishes, that in the igneous forces by which the primitive rocks were crystallized, the granite of the Alps upheaved, and the basaltic columns of the Hebrides erected, there are the means provided, and often in visible operation in volcanic explosions, that are adequate to accomplish the consummation!

We must now close our remarks upon Dr. Smith's able and interesting volume, having seized upon some of the principal topics of which it treats; and our thanks are due to him for the profitable trains of thought he has suggested, and our wish is that he may yet

be able to supply us with further productions of his pen before his useful life closes. But time brings on advancing years, and the gathering in the heavens, to the prophets as to other men; and we will therefore only offer our congratulations, that the writer of this volume has been spared to bind up so many sheaves of pious learning, for the profit of the present and succeeding generations, before the evening comes to withhold his hand. Though we have devoted two articles to this work, we have been obliged to omit noticing many parts of it, honourable to Dr. Smith, and serviceable to his readers; our object has been to bring under review the chief points of supposed discrepancy between revelation and geology; and we think it of importance that the whole subject should be thoroughly sifted by the teachers of religion, instead of their resting in vague unsatisfying information concerning it. To us also it seems requisite that a more enlarged acquaintance with physics generally should be sought by the ministry, in order to be adapted to the vigorous mental character of the times. The tendencies of the age are towards intellectual occupations, rather than in favour of the vulgar animal recreations which were formerly courted; neither the theatre, the ball-room, nor the horse-race attracts the population of our large towns so powerfully as in the days gone by; the faculties of the mind are more in play than aforesaid, so that the common people hunger after knowledge; and our desire is that the ministry should be in the van of a rapidly enlightening community, in order to acquire that influence in general society, which may be gained by keeping pace intellectually with the times; and which, wisely exerted, may be eminently auxiliary to the grand spiritual end of its mission. Religious instructors, to do the work needed by the present age, should be torch-bearers leading the way into God's two mighty temples of revelation and nature, able to show that revealed truth is to natural theology what the holy of holies was to the Lord's house on Sion! Then as the Romans could not condemn Manlius within sight of the capitol, so may it become impossible for men who venerate science openly to despise Christianity; and for ourselves and readers, we wish that the advice may always be practically observed, which the poet represents the angel giving to our primitive father, previous to his fall,

"And for the heavens wide circuit, let it speak
THE MAKER'S HIGH MAGNIFICENCE; who built
So spacious, and his line stretched out so far,
That man may know he dwells not in his own!"

CRITICAL NOTICES.

Decapolis; or, the individual Obligation of Christians to save Souls from Death. An Essay. By David Everard Ford. 18mo. London. 1840. Simpkin, Marshall, and Co.

WHOEVER has read attentively the Acts of the Apostles, in connection with their Epistles, must have been struck with the fact of the extraordinary progress which Christianity, at its first commencement, made among the Jewish and Gentile nations. In the course of a few years, we find christian churches planted in all the principal parts of the civilized world. This extraordinary progress, be it observed, was made under circumstances the most unfavourable, and by means of persons the most unlikely to effect it. Every kind of opposition was brought to bear against Christianity. The persons who engaged in promoting it were, for the most part, poor, unlearned, and unknown. They were counted the "filth and offscouring of all things." How are we to account for the extraordinary progress, which, under these circumstances, Christianity made in the first age of its existence? The hand of God, no doubt, was in it. *Not by might, or by power, but my Spirit, saith the Lord of Hosts.* There was the main spring of success. But God works by means. And, we would remark, the means he at first made use of were such as, humanly speaking, were most adapted to insure success. All who engaged in the work of evangelizing the world were *labourers*; not only so, they were *joint* labourers. They acted in concert; their object was *one*. Not only was this the case with those who were *ministers*; the *people* laboured with their ministers. Not only was this the case with the *men*; *women* also took an active and leading part in spreading the gospel, and in winning souls to God. For proof of this, we refer our readers to Rom. xvi., Phil. iv. 3, &c. It is only by means of a spirit and conduct like what these excellent members of the primitive churches embodied forth, that churches can increase to the end of time. In all the extraordinary revivals of religion this has been the case.

The writer of the above Essay has of late been blessed in his work with "seasons of refreshing from the presence of the Lord." He has been favoured to witness a mighty "shaking among the dry bones." We heartily rejoice at his success. This design, in the Essay before us, is to stir up the minds of his brethren, and of Christians in general, to labour more earnestly in the work of saving souls. In addressing his brethren, he is pointed, yet respectful. He claims for them the zealous co-operation of their people.

"But whatever may be the piety and devotedness of the ministers of the gospel, the world will remain unsaved while the conversion of sinners is left to them. The mightiest armies would never have subdued a single province, had their officers been the only fighting men; it was theirs to direct the battle, but victory depended on the number, and training, and valour of the main body, rank and file; and never, until private Christians become effective men, will the church of the living God look 'forth in the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'"—p. 53.

Our limits will not allow to make extracts, but we would particularly recommend to our readers to consult pp. 20, 33—39, as containing facts which are spirit-stirring in a high degree.

We could have wished the excellent writer to have given us a short account of the work of God which he has been favoured to realize, together with those steps he himself has taken as a co-worker with God. A judicious publication of such facts answer the end of precedent in law to a barrister, or facts in physiology to the anatomist. The title of the book is quaint, and not very obvious. Upon turning, however, to Mark v. 19, 20, the reason of it will be seen.

Church Fellowship for Young People, with a Practical Essay on Marriage. Sacramental Communion for Young People. By John Campbell. London: Snow, Paternoster Row.

How much may be accomplished by diligence and perseverance! Of this, the writer of the above excellent treatises affords a striking proof. He is the stated minister of two large bodies of people assembling for worship in the Tabernacle and Tottenham Court Chapel. For some years past, he has been vexed and harassed by a protracted law-suit, from which, we cannot but rejoice, he is now happily freed. During the period alluded to, Mr. Campbell has found time to write several works on a variety of subjects. In his Catechisms, Theology for Youth, &c. he has provided milk for babes. In his masterly works on Lay Agency and Maritime Discovery he has embodied a code of principles from which Congregational Churches and Missionary Students cannot fail to derive immense benefit. It is natural to ask, how is all this labour accomplished? It is obvious time must be redeemed. The heart must be in the work. The resources of the writer must be ample and varied. His mind must possess no common versatility and energy. The works at the head of this article are excellent. The number of treatises on Church Fellowship, and the Lord's Supper, is very great. On this account, it would be difficult to advance any thing new. But, if we are not greatly mistaken, these treatises will be found to comprise several new and important topics. We would in particular specify the following sections as proofs of this: Sect. 16. *On Trusteeship of Chapels*; 17. *On the Duties and Claims of the Christian Ministry*; 18. *On Church Officers*; 19. *On the Support of Gospel Institutions*; 20. *Methodism and Money*; 21. *Resources of Congregations*. The last three, exceedingly valuable and important. 22. *The Christian Rule of Marriage*. Abating one or two strong expressions, we have met with nothing on this subject more excellent and well-timed than this essay.

The work on the Lord's Supper is a truly *multum in parvo* book. To each section is prefixed an appropriate motto, extracted from some celebrated divine, and which serves as a kind of text to the sections. The style of these treatises, though it might be more finished, is at once varied, vigorous, and bold.

THE EDITOR'S TABLE.

Justification, as revealed in Scripture, in Opposition to the Council of Trent, and Mr. Newman's Lectures. By James Bennett, D.D. 8vo. London: Hamilton, Adams, and Co.

A Letter to the Most Reverend the Archbishop of Canterbury. By Sir Arthur Brooke Faulkner. 8vo. London: E. Wilson.

The Family of God, a Sermon occasioned by the Death of the Rev. W. H. Pearce, of Calcutta. By the Rev. Edward Steane. 8vo. London: Ward and Co.

Essays for Sabbath Reading. By J. Greaves. 12mo. London: Ward and Co.

The Young Folks of the Factory; or Friendly Hints on their Duties and Dangers. 18mo. London: Tract Society.

A Guide to the Pronunciation of Scripture Names. By the Rev. J. Thompson, M.A. 18mo. London: Houlston.

A Letter to the Right Reverend the Lord Bishop of London, on his Lordship's Opposition to the proposed Reformation of the Laws of Clerical Subscription. By Henry Erskine Head, A.M. 12mo. London: John Green.

Howard and Napoleon contrasted, in Eight Dialogues between Two Young Americans. By the Author of the "Sword." 18mo. London: Houlston.

Religion in Connexion with a National System of Instruction. By W. M. Gunn. 12mo. Edinburgh: Oliver and Boyd.

A New Church Catechism for the Use of British Protestants. 32mo. London: R. Baines.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

ANNOUNCEMENT OF THE AUTUMNAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES, AND OF THE HOME MISSIONARY SOCIETY IN ALLIANCE.

The annual meetings in May last of these confederated institutions, left it in charge with their respective committees, to use their best endeavours to obtain in the ensuing autumn a provincial meeting similar to that held last October in Birmingham. The Committee of the Union, and the Directors of the Home Missionary Society, have now the pleasure to announce that, upon their joint application, the brethren at Bristol have, with cordial and affectionate unanimity, welcomed them to keep this anticipated holy and happy convocation in their city. The time appointed for holding the meetings is Tuesday, Wednesday, and Thursday the sixth, seventh, and eighth days of October next; and the following are the arrangements so far as at present matured.

A preparatory devotional meeting in Bridge Street Chapel, the Rev. H. J. Roper's, on Tuesday evening, the sixth of October, to commence at seven o'clock.

The forenoons of Wednesday the seventh, and Thursday the eighth of October, to be devoted to meetings of the delegates of the two Societies, which will commence at nine o'clock, and be held in the vestry of Brunswick Chapel, the Rev. Thomas Haynes'.

On Wednesday evening, a sermon in the Tabernacle, worship to commence at half-past six o'clock.

On Thursday evening a public meeting, to be held in Castle Green Chapel, the Rev. John Jacks'. Chair to be taken at half-past six o'clock.

The Meeting, so far as respects the Congregational Union, is considered an adjournment of the last annual assembly by which it was appointed. The delegation of brethren to the annual assembly will therefore authorize them to act in the adjourned autumnal meeting also, and the Chairman of the Assembly, the Rev. James Bennett, D.D., will be the President of the meetings of delegates at Bristol, which will more directly represent the Congregational Union, though including also the representatives of the Home Missionary Society. The concluding public meeting at Bristol will be taken as specially connected with the Home Missionary Society, though of course embracing also the representatives of the Union. The chairman of this meeting, and the preacher for the Wednesday evening, have not yet been obtained. Every effort will be made to effect the most satisfactory appointments, and the earliest possible announcement of the result will be given.

A committee of arrangement, to secure the hospitable entertainment of ministers attending these important services, has been appointed. Ministers intending to be present, and wishing accommodation, are requested to write to that effect to the Rev. John Jack, 28, King Square, Bristol, on or before the thirtieth day of September. *In any case in which this indispensable condition is not complied*

with, the committee of arrangement cannot hold themselves responsible for a minister's accommodation. On their arrival at Bristol, brethren must apply for cards of introduction to the friends by whom they will be entertained, to Mr. John Smith, Hosier, No. 6, Wine Street, where they will also, at the same time, be furnished with a printed account of the business, prepared by the committee for the consideration of the meetings of delegates.

And now the committees cannot close this important announcement without an earnest request for the prayers of all their brethren, that the Lord Jesus Christ would direct the preparations for these assemblies of his servants; that he would bring together at the appointed time, a numerous assembly of brethren, imbued with the spirit of love, of power, and of a sound mind; and that he would crown all their proceedings with great and animating success.

The committees also earnestly desire the attendance of brethren wherever practicable. They hope churches will depute their pastors with some selected brethren to represent them, and that no one association will fail to send its representatives. They appeal to all the friends of the Home Missionary cause, and trust that many will hasten to sustain and advance it on this occasion. The auxiliaries of this Society, Congregational or of greater extent, should send their respective delegates. One great reason for appointing this meeting at Bristol is to carry into another district the interest and benefit derived by brethren in the midland and northern counties, from the former meeting at Birmingham. The committees therefore appeal the more earnestly to their brethren in the western and south-western counties, and in the contiguous principality of Wales, to afford their strenuous aid, and to sustain them by a numerous attendance on this occasion.

Finally, the committees ascertain more and more clearly as they proceed with their work, the urgent necessity of invigorated Home Missionary labours. The work is great. The present agencies are not sufficient for it. The united efforts of the whole Independent brotherhood are needed in it. The pastors and churches are not yet sufficiently impressed with the wants and claims of their country. Nothing but numerous, soul-stirring meetings will awaken adequate zeal and interest. The committees are raising high their expectations from such assemblies in the principal towns and cities. That at Birmingham was no disappointment. May this at Bristol even excel in interest, pleasure, and benefit!

LETTER FROM REV. J. A. JAMES, OF BIRMINGHAM, ON THE CLAIMS
OF THE HOME MISSIONARY SOCIETY, ADDRESSED TO ONE OF THE
SECRETARIES.

My dear Brother,—Although I address these few lines to you, they are intended to suggest, with great deference, a few hints for the Directors of the Society with which you are now officially connected. I could not, however, without seeming to myself to be guilty of an unwarrantable presumption, write to those gentlemen direct, and have therefore chosen to make you the organ and medium of my communication.

I already begin to feel the urgency of a deep solicitude for the welfare and efficiency of an Institution to which I now stand, with many others, sincerely, cordially, and publicly pledged; and I am almost painfully apprehensive, lest,

after we have raised the expectations of the public, by the manner in which we have placed the Society before them, we should disappoint their hopes, and involve our denomination in shame and defeat. As the comprehension of the Society is now widened to take in towns as well as villages, and to seek the establishment of new churches of the Congregational order, wherever they are wanted, it will require a vast accession to its funds, and it is on this point that I am somewhat anxious. Much, very much, will depend upon the manner in which we start. If we do not *begin* with spirit, we shall not succeed. If, with all the advantage of our improved constitution, with our new officers, our public and cordial union, and our widening prospects, we set off heavily, we shall make little or no progress. I do not call upon the Directors to be rash, headlong, and presumptuous; but I hope they will at once draw a bold and imposing plan of action, and confide in the churches to assist in carrying it into execution. They should select some destitute, inviting, and important locations, and occupy them by popular and competent men. Two or three such spots, well chosen, and well occupied, although they should involve them in considerable expense, would do more to recommend the Society to the support of our denomination, than any thing else that could be devised.

Such a line of action as that which I have laid down, will require a scale of contribution in proportion to its magnitude. It is, therefore, of great consequence that the Directors should immediately take the most vigorous measures for augmenting their funds. Nothing, in the long run, would be found equal in productiveness to a *church members' subscription*: but as it may be difficult, I fear, to get the pastors and deacons to enter into this scheme, on account of the trouble which it will entail, the next in efficiency, is the proposal of having a Congregational collection throughout our whole denomination, on the same day. These plans are well put forth in the appeals of both the Congregational Union and the Home Missionary Society; but they must be followed up by line upon line. If you could get two or three County Associations, and the Congregational Board, in London, to come to a resolution to make their collections on the proposed day, and to publish their resolution in the "*Patriot*" Newspaper, and the Magazines, others would follow. This part of the plan of finance *must* be carried out. You should give the churches no rest till they come into it. If they will not adopt the suggestion, but leave the collection to be made at any time, or no time, as their convenience may dictate, the necessary funds will not be raised.

But this is not all. Something should be done at once, in the way of raising a sum; which, to borrow a homely simile, should be like a nest-egg. Let London *begin*, and let the efforts of London begin *with the Directors*. Let the new men and the old ones cement their union by a fellowship of liberality, and set an example to the country. Let a good, strong, healthy pulsation of the heart send new vigour to the extremities. If large *donations* cannot be raised, let a new scale of *subscription* be framed. Let the guinea a-year system, as a rule for all, be done away; and let us go for fives, tens, and twenties. I still abide by an offer which I put forth anonymously in the "*Congregational Magazine*," and will join any four more persons in a subscription of twenty-five pounds each to make up a hundred pounds a-year for an agent.

We must do much more than we have hitherto done; and much will depend upon the new Directors, whether it shall be done or not: and what they will do, depends on their doing it *at once*. They must take up the matter *immediately*, or they will not take it up with spirit at all. The eyes of the denomination are upon them. *Great things* are looked for from them, and the bitterest disappointments will be felt, if only *little things* are done. The Society is now not only of the Congregational Body, but *for* it. Not that I mean to say Congregationalism is its *ultimate* object, but it is the spread of the kingdom of Christ, by means of the Congregational churches, and in connexion with their system of ecclesiastical polity. The Directors have now the strongest possible ground of appeal, inasmuch as they have our doctrinal sentiments united with our nonconformity prin-

ciples, as their plea; a twofold cord with which to bind us to the Society. The churches of our order would have the Institution as their own, and they are now bound in justice, in honour, and in truth, to support it. But, still, I repeat, the responsibility lies, in a great measure, after all, *with the Directors*: they must be men of spirit, of ardour, of determination; men who give their heads and hearts; their time, and labour, and money, to the work.

I need to apologize for the freedom I have taken, but I am anxious, deeply, almost *distressingly* anxious, lest our newly-modelled Society should be a failure, or, with nearly our whole body brought to its support, it should do no more than the old Society did, when it had the assistance of only half of our churches. May God shed upon the Directors a spirit of counsel and of might, a spirit of union and liberality, and abundantly bless their labours.

If, dear brother, you think it no impertinence in me to offer these suggestions, you may lay this letter before your Committee.

I remain, most truly yours,

J. A. JAMES.

Edgbaston, July 6, 1840.

SOUTH DEVON CONGREGATIONAL UNION.

On Wednesday and Thursday, July 22d and 23d, the annual meetings of the South Devon Congregational Union were held at Torquay. The occasion was peculiarly interesting and refreshing. On Wednesday evening the Association sermon was preached by the Rev. William Tarbotton, of Totness. On Thursday morning a meeting for special prayer was held at seven o'clock, when the Rev. George Smith, of Plymouth, delivered an Address. At ten o'clock the pastors and messengers of the churches assembled for business in the Independent chapel; the Rev. J. Orange, the minister of the place, being in the chair. Matters of great importance, in connexion with the spread of the gospel, throughout the south of Devon, were attended to, and the brethren were much gratified by the accounts given of the success with which it has pleased God to bless the efforts of the Union. In the evening a public meeting was held in aid of Home Missionary operations, when Richard Peek, Esq. of Hazelwood House, near Kingsbridge, presided. One of the Secretaries read the Report, from which it appeared that the Union has now four Home Missionary Stations, comprising 44 villages and hamlets, in which the gospel is faithfully and regularly proclaimed. In many of these villages schools have been established, chapels erected, and christian churches formed. From the Treasurer's Report it appeared that the contributions of the churches, for the purposes of the Union, are larger now than at any former period. Several resolutions, having reference to the spiritual claims of Home, were unanimously adopted, among which was one in approval of the connexion recently formed between the Home Missionary Society and the Congregational Union of England and Wales. The meeting was addressed by the Chairman, the Rev. Messrs. Smith, Orange, Davies, Pyer, Unwin, and Mr. Evans. A collection was then made, and the services of this anniversary terminated, having, it is believed, supplied all who were present with fresh encouragement, to labour unceasingly for the spiritual welfare of this district of our beloved country.

STAFFORDSHIRE CONGREGATIONAL UNION.

The twenty-sixth anniversary of the Staffordshire Congregational Union was held at Stafford, on the 13th, 14th, and 15th of July last. Prayer-meetings were held on the Monday evening, and at seven on the two following mornings. Business commenced at ten A.M. on Tuesday, and at nine A.M. the next day. The affairs of the Union and other matters of general interest occupied the attention of the ministers and delegates during the whole morning and afternoon of Tuesday and Wednesday. The Association Sermon was preached by the Rev. John Hill, of Gornall, on the evening of the 14th, after which the Lord's Supper was administered to the members of christian churches present. Wednesday evening was appropriated to a public meeting, when the chair was taken by John

Barker, Esq. of Wolverhampton, the report read by the Secretary, the Rev. J. C. Gallaway, and addresses delivered by the Rev. Messrs. Brain, Silvester, Fletcher, Hill, Owen, Edmonds, Cooke, Bulmer. The topics embraced in the resolutions at the public meeting were, the present interesting position of the Home Missionary Society, religious revivals, and the increasing progress of those great principles prominently advocated by the Voluntary Church Association. At the meetings of business, representatives were appointed to the next Annual Meeting of the Congregational Union of England and Wales, all of whom were commissioned to recommend the Committee to secure longer time for the transaction of the business of the Union, especially for the announcement of the various reports of the country delegates—a new code of rules, based on those framed by the Lancashire Union, was adopted—several brethren were added to the Union—grants to the extent of £240, were allowed in aid of missionary operations in the county—a benefit and benevolent society for the relief of aged or infirm ministers, their widows and orphan children, was formed—the union effected between the Home Missionary Society and the Congregational Union on the principles adopted at Birmingham in October, 1839, was approved—a congratulatory Address to her Majesty and his Royal Highness Prince Albert, on the recent preservation of their most valuable lives, was cordially agreed to—and a number of the excellent addresses of the Committee of the Congregational Union of England and Wales, on the subject of British Missions, was ordered for distribution.

The attendance of ministers and delegates was very numerous. Close attention was paid to business, and a spirit of unbroken harmony pervaded all that was done. Several new Missionary stations were added to the original list. To carry out the present plans of the Union, a great increase of funds will be indispensable. To secure this object, it is the intention of the ministers to endeavour to interest the churches more deeply in the object. A great increase of *lay delegation* at the anniversary of the Union is much required.

The affairs of the Union are, on the whole, in a more promising state than they have ever been known to be, and it is fully anticipated, that Staffordshire, in proportion to its resources, will not be behind other counties in co-operating with the Congregational Union of England and Wales, in aid of the grand objects lately recommended in the circular of the Committee. Several ministers, in compliance with the suggestion contained in that document, intend having a public collection on the last Sabbath in October, in aid of British Missions. What important results would follow, if all congregations throughout the country, by a simultaneous effort, would raise something on that day!

HIGHBURY COLLEGE.

The examinations of the students in this College took place on Friday, the 26th, Tuesday, the 30th, of June, and Wednesday, the 1st of July, occupying between five and six hours each day. The two first were private—embracing the Classics, Mathematics, and the Hebrew and Syriac languages—and were conducted by the gentlemen whose names are attached to the annexed certificate; and the last, which included Logic, Mental Philosophy, and Theology, was held, as usual, in the Library, in the presence of the subscribers to the Institution, and others who honoured it with their company.

“We, the undersigned, having conducted the examination of the students of Highbury College during three days, have much pleasure in bearing testimony to the great attention which the students appear to have paid to the various subjects assigned to them, and to the proficiency which they have made. Their attainments, in our opinion, reflect much credit upon themselves and their tutors.

“*Highbury College, July 1st, 1840.*

“ROBERT HALLEY,
ROBERT REDPATH.”

CONGREGATIONAL SCHOOL, LEWISHAM.

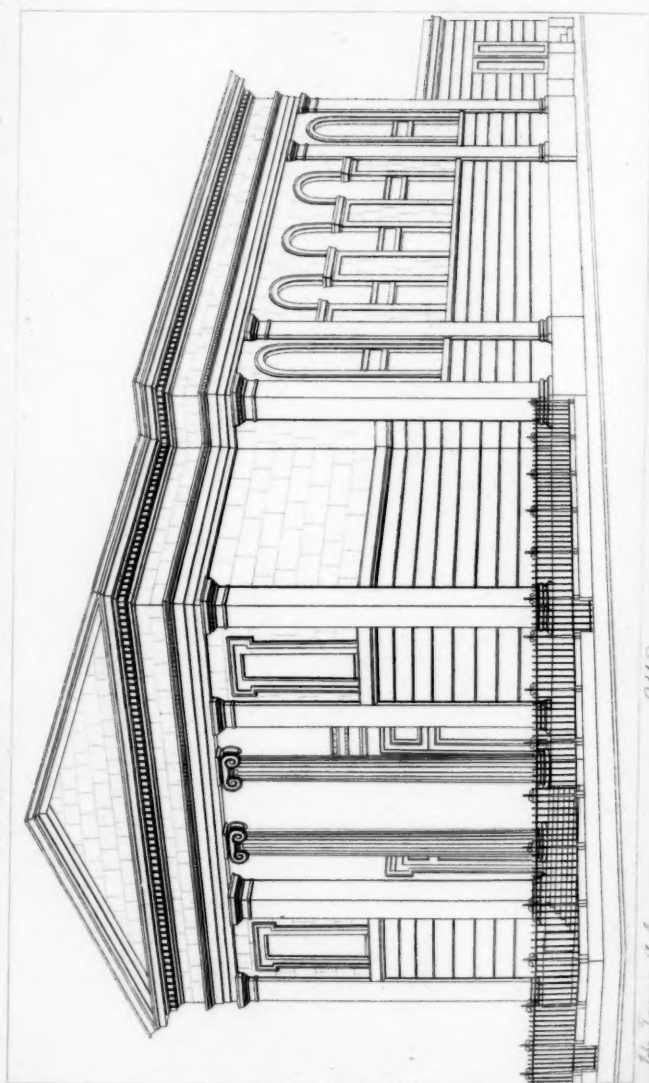
The Midsummer examination of the pupils in this institution took place in the School-room, on the 1st and 2d days of July last. On the first day, the Rev. Dr. Vaughan presided over the classical department, assisted by the Rev. George

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Rogers, who kindly undertook the whole of the duties of the second day, which embraced English Grammar, Geography, Arithmetic, and Mathematics. The following are extracts from the Report of the Examiners to the Committee:—

"In attending the examination of the pupils in the Congregational School, we were much gratified to witness the progress made by several in the senior classes, and by the promise of proficiency afforded on the part of some of the juniors.

"On the whole, we consider the tuition of the school in this department as sufficient to afford good opportunity for respectable classical attainments, in the case of youths possessing the capacity and the taste necessary to make progress in such studies.

"The plan upon which the English branches of education are taught, appears to be well calculated, with suitable attention on the part of the pupils, to ensure sound and respectable attainments.

"The Mathematical class gave satisfactory evidence that their knowledge of that science was clear and correct as far as they had proceeded. The Institution, as a whole, offers such advantages to those for whose benefit it is intended, as to entitle it to the christian sympathy and liberality of all our churches."

Contributions thankfully received by Messrs. Hankey, Fenchurch Street; or Rev. G. Rose, Congregational Library, Blomfield Street, Finsbury.

FOUNDATION OF A NEW CHAPEL IN WESTMINSTER.

With an Engraving.

We are happy to present our readers with the elevation of the new chapel now in course of erection at St. James's Street, Westminster. The foundation stone of this chapel was laid by C. Hindley, Esq. M.P., a munificent contributor to its funds, on Monday, August the third, amidst a vast concourse of people. The address, giving an able, lucid, and comprehensive sketch of the opinions of Congregational churches, was delivered by the Rev. Dr. Leifchild, of Craven Chapel; Dr. Vaughan, and the Rev. Messrs. Ainslie, Robinson, Blackburn, and Burnet, engaging in other parts of the solemn services of the occasion.

The ground on which the chapel is being erected is freehold, and was formerly the site of the Westminster Hospital, and was purchased by the Metropolis Chapel Fund Association of the Trustees of the Hospital for the sum of £2500.

The chapel itself is intended to accommodate 1500 persons, with vestries attached, one for the minister, and the other for the private meetings of the church, capable of seating nearly 200 people. The style of the design is Grecian, of the Ionic order. The principal entrance will be a broad flight of six steps twenty-two feet wide, to an open vestibule, with columns, having a centre door of proportional height, leading into a passage, and thence into the aisles on the floor, and side doors for admission into the gallery; the principal entrances from without being thus kept distinct from the body of the chapel. The front of the chapel internally from the pulpit, will be circular, with pews corresponding, the ceiling will be divided into panels with very chaste enrichments, and behind the pulpit will be a semicircular recess, rising nearly to the ceiling, the upper and concave part being also very neatly and tastefully ornamented. The architect is J. Taning, Esq., who in the design and details of the plan, has displayed great taste and judgment. The whole will constitute a substantial, commodious, and handsome edifice. The cost, including the purchase of the ground, will be upwards of £7500.

The necessity for such an erection in the united parishes of St. Margaret and St. John, Westminster, has long been deeply felt by many a resident in the district, but from a variety of causes, no plot at all eligible could be procured. It was in the year 1833, that the first step was taken, and Thomas Wilson, Esq. with his usual promptitude and liberality, offered one thousand pounds as a donation to the object. As soon, however, as the purpose to which the land was to be appropriated was discovered, a liberal offer was instantly and positively refused by the owners. It is nearly four years ago since the plot now purchased

was first thought of, but it was declined in consequence of its contiguity to Buckingham Chapel. The neglected state of the population, however, demanding a remedy, the case was again brought before the attention of the Committee of the Metropolis Chapel Fund, and as the only alternative left, except leaving 54,000 persons with provision made by all denominations for not more than 11,000, they purchased the plot and determined to commence the erection as soon as the funds applicable to the object should reach an amount to justify them in incurring so serious a responsibility. Four thousand pounds having been promised, the resolution was taken, and the work has been commenced under very favourable auspices. May the prayers offered up at the commencement of the work, be abundantly answered. May the great and cardinal principles then candidly stated by Dr. Leifchild, continue for many years to be asserted within its walls, and by the power of the Holy Ghost made to promote the extension and building up of the church of our Lord Jesus Christ.

By the hospitable arrangements of a local Committee, a numerous and respectable company of gentlemen dined after the service at the Swan Hotel, Westminster Bridge. Mr. Charles Hindley presided, and the company was addressed by the Rev. Drs. Leifchild and Henderson, Rev. Messrs. Blackburn, Archer, Leach, Ainslie, Burnet and Robinson; Messrs. R. Cunliffe, E. Swaine, G. Wilson, and J. Taning, the architect, took part in the conversation which succeeded. Upwards of £300 was subscribed on the occasion.

In considering the propriety of the step taken by the Metropolis Chapel Fund, the great end of the organization of a christian church should not be overlooked. The object which the Divine Being has always placed before his people by the institution of social relations in close connexion with religious ordinances is, not only that they might promote steadfastness and consistency of behaviour, but that they, in their collective capacity, should be the more manifestly a living epistle to others. The church is essentially an active and aggressive community — its influence is not merely reciprocal and internal, but radiating and diffusive. All the reciprocal and mutual obligations of Christians, in their church relation, and even in all their privileges in their relation to Christ, though primarily tending to the internal welfare and peace of the community, have an ultimate, and most important, and manifest bearing on the world at large. It is when these obligations and privileges are best understood and appreciated, that the church has become fair as the moon, bright as the sun, and terrible as an army with banners. The question, then, in any particular case, is not only how far the erection of a place of meeting for the celebration of public worship, and the administration of the ordinances of Christ, may be desirable for the convenience of persons living in a given district, and who love the house and service of God, but how far the ignorance, wickedness, practical atheism, and impiety of a neighbourhood may render it the duty of such to make some sacrifices to taste and preference, to unite together for the establishment of the ordinances of Christ for the good of their neighbours. It may be replied, that so long as schools are opened, religious tracts distributed, Christian Instruction and City Mission Societies are established, all is done that the case requires; and, with a good conscience, they that fear God may consult their taste and predilection in the selection of their place of worship. This, it will be admitted, is a delicate point, and it is only adverted to in passing, but it is most manifest that, by the appointment of God, and the uniform practice of the church, no means are so effectual, and quiet, and ultimately none so permanent, as the organization of a church, and the holding of its assemblies, and the celebration of its worship, in a place known and accessible to all. The lamp must be put upon the lamp-stand to give light to all that are in the house, and the city must be set on a hill to be seen by all. This principle needs to be applied very extensively in other districts of the metropolis, as well as to this part of Westminster; and not only in the metropolis, but in most of the large cities and towns of the provinces. It is the simple fact of destitution that directs the liberality of the churches to a foreign shore; surely it may be allowed with equal strength to influence us in reference to home.

The subject, however, is too large for discussion in this article; in some future paper we may again call the attention of the churches to it. By what means a better provision can be made for the spiritual destitution still existing in some districts of our country, is a question involving many political and moral, as well as religious considerations, and ought to take a high stand among the serious and practical speculations of the day. Nor is it a less interesting inquiry to endeavour to ascertain, by an appeal to modern facts—as well as principles laid down or involved in facts recorded in the sacred Scriptures—how far the localizing of religious worship, and the regular administration of christian ordinances, have contributed, and may be made to contribute, to the extension of the kingdom of Christ, in morally destitute localities. In the mean time, let such projects have the prayers and liberal efforts of the churches, that, under the oversight of the great Shepherd of the sheep, they may be found instrumental to the salvation of thousands around us, who are now living without hope and without God in the world.

FOUNDATION OF A NEW CHAPEL, TOTNESS, DEVON.

On Thursday evening, July 30th, was held one of the most interesting religious services ever remembered in Totness. On that occasion the foundation stone was laid of the new and much enlarged Independent Chapel now being erected by the church and congregation under the pastoral care of the Rev. William Tarbotton. After singing the 180th Hymn in the Congregational Hymn-book, Richard Peek, Esq. of Hazelwood House, one of the magistrates of the county of Devon, laid the stone, in the presence of a very large assembly, and, in an efficient address, explained the motives and objects which had led to the undertaking. The Rev. T. Stenner, of Dartmouth, then solemnly besought the divine blessing. After singing another hymn, the Rev. George Smith, of Plymouth, delivered an appropriate oration, selecting as his motto, the words of Ezra v. 3:—"Who hath commanded you to build this house?" Praise was then again offered up, and the Rev. W. Tarbotton concluded the hallowed and interesting engagements of the evening with prayer and the benediction.

It is expected that the intended edifice will be an ornament to the town. A large number of sittings are to be set apart as free for the use of the poor. A considerable portion of the Old Chapel is to be converted into commodious School-rooms, immediately connected with the new place of worship. The undertaking, altogether, is one which, it is hoped, will tend greatly to enlarge the kingdom of the Redeemer. The friends engaged in it respectfully and affectionately solicit the followers of Christ generally to unite with them in the prayer, that the glory of this latter house may exceed the glory of the former.

OPENING OF A NEW CHAPEL FOR THE SECOND INDEPENDENT CHURCH, CHELMSFORD, ESSEX.

On Thursday, the 23d of July last, the spacious and elegant New Chapel which has been erected for the congregation under the care of the Rev. Julius Mark, in London Street, Chelmsford, close to the new Iron Bridge, was opened for divine worship, and great numbers of respectable dissenters from all parts of the county visited the town on the occasion.

The building is of a decorated architectural character, and covers more ground than any other dissenting chapel in the county. The size on the outside is 74 feet by 55, and in the interior 68 feet by 51, and it is 31 feet high. The front consists of two Grecian porticoes, the lower colonnade covering the main entrances, consisting of four large Grecian-Doric columns, fluted, with massive entablature and terminating pilasters. The upper colonnade consists of four Grecian-Ionic columns, with entablature and corresponding pilasters; the whole being surmounted by a clock-tower, with Grecian trusses supporting it. The building from the New Road has an excellent effect, and reflects great credit on the taste and judgment of Mr. Fenton, the architect, and also on the skill of Messrs. Wray, Dorman, and Thorne, the masons and builder.

The interior is fitted up in a very neat and commodious manner. The pulpit consists of a lower pedestal, surrounded with pilasters, and an upper pedestal, with Grecian fluted Doric columns at the angles, corresponding with those in the front of the building. Behind the pulpit is a recess for the singing gallery, with tinted glass windows, and below are the vestry and staircase. A spacious gallery runs along the front and each side of the building. It is to be warmed in winter by a stove placed in a fire-proof room on the basement story, where also are spacious and airy school-rooms. The cost of the chapel, the ground, with the iron railing by which it is inclosed, is about £3500. It will conveniently seat 1150 persons, and if crowded 2000; on the day of opening, probably the congregation exceeded that number, as many were compelled to stand in the passages.

The services of the day commenced with a prayer-meeting at the Old Chapel, at seven o'clock, and there was a public service at the New Chapel. Amongst the ministers present were, the Rev. T. Craig of Bocking, the Rev. J. Carter of Braintree, the Rev. R. Burls of Maldon, the Rev. John Pilkington of Rayleigh, the Rev. J. Johnson of Halsted, the Rev. D. Smith of Brentwood, &c. &c. The proceedings commenced by the Rev. J. Gray, pastor of the first Congregational Church, Chelmsford, offering up an appropriate prayer. The thirty-second Psalm was then sung, after which the Rev. J. Carter, of Braintree, read appropriate portions of the Scriptures, and offered up an appropriate and impressive prayer; the eighty-seventh Psalm was then sung, and the Rev. R. W. Hamilton, of Leeds, preached an able and eloquent sermon from the first Epistle of John, the fourth chapter and part of the 16th verse, "God is love." In the conclusion of his discourse he congratulated the people on the events of that day. Honour to whom honour was due, first to God, and then to those who had raised that building. He appealed to them to contribute towards defraying the debt still due, that it might not remain an incumbrance and a shame on them.

After a hymn of praise, the service of the morning was concluded with a prayer by the Rev. R. Burls of Maldon. A handsome collection was made at the doors.

Shortly after two o'clock a party of upwards of two hundred gentlemen sat down to an excellent dinner served up by Mr. Kent, in a marquee erected in the meadow at the back of the Bell Inn. The Rev. J. Mark took the chair, supported by the ministers who had attended the service in the morning.

In the evening an appropriate sermon was preached by the Rev. A. Wells of Clapton, Secretary to the Congregational Union, and for many years a pastor at Coggeshall, in the county of Essex.

The opening of this spacious chapel, which, we are happy to hear, has a crowded audience, is an auspicious omen for the voluntary principle in that town, where ecclesiastical Tories have signalized themselves by the imprisonment of John Thorowgood, and by a vote of approbation to the churchwardens for prolonging his captivity. The infatuation of this course, in a town so circumstanced, will be apparent from the following statistics:

EPISCOPALIANS.—The Church will accommodate		1500
Moulsham Chapel of Ease		400
		Episcopal . . . 1900
NONCONFORMISTS.—Independent (Rev. J. Mark's)		1150
Ditto (Rev. J. Gray's)		700
Quakers' Meeting House		1000
Baptist		300
Wesleyan		400
Irvingite		200
New Jerusalem		100
Total		5750

Being church and chapel accommodation equal to the *whole* population of the town, of which the endowed system affords sittings for 1500; the Dissenters for 3850; and the *voluntary* chapel of ease 400; making 4250 sittings on the voluntary principle, and 1500 on the compulsory.

NEW CONGREGATIONAL CHAPEL, UPPER CANADA.

On Wednesday, the 17th of June, 1840, a church was opened in the 7th concession of Vaughan, Upper Canada, intended for the ministrations of the Rev. S. Harris, a missionary from the Colonial Missionary Society in connection with the Congregational Union of England and Wales. It is a neat and commodious edifice, capable of containing about 200 persons, and having been built principally by contributions of small sums and gratuitous labour from the inhabitants, is an interesting exemplification of the people's willingness and ability to provide religious ordinances for themselves. On the occasion of the opening, sermons were preached by the Rev. John Roaf of Toronto, and the Rev. W. P. Wastell of Guelph, and the devotional exercises were conducted by the Rev. T. Machin of Bowmanville, Rev. H. Denney of Esquesing, and the Rev. S. Harris. The congregations were large, the services solemn, and the collections liberal.—*Toronto Examiner*.

ORDINATIONS, &c.

The Rev. Mr. Bowhay, late of the Western College, was ordained pastor of the Independent church at Throop, in the county of Hants; the Rev. M. Brown, of Poole, delivered the introductory discourse; the Rev. J. Durant offered the ordination prayer, and in the absence of the Rev. D. Gunn, of Christchurch, asked the usual questions; the Rev. Dr. Payne, Theological Tutor of the Western College, delivered the charge; and the Rev. W. Thorn, of Winchester, preached to the people in the evening. The congregations were large, every part of the day. The weather was fine, and the whole service highly interesting.

On Thursday, the 18th of June, 1840, the Rev. J. R. Jones, (late student at the Presbyterian College, Caermarthen) was ordained to the pastorate of the Independent church and congregation, Kilsby, Northamptonshire. The Rev. J. Thomas Jesson, of Theddingworth, commenced by reading and prayer; the Rev. Eliezer Jones, of Oxford, delivered a very able discourse on the principles of nonconformity; the Rev. George Nettleship of Yelvertoft, proposed the usual questions; the Rev. B. Hobson, of Welford, offered up the ordination prayer; the Rev. Timothy East, of Birmingham, delivered the charge to the minister, and the Rev. Clement Bicknell, of Crick, concluded the services by prayer.

In the evening the Rev. Charles Bathurst Woodman, of London, commenced by reading and prayer; the Rev. John Sibree, of Coventry, addressed the church and congregation, and the Rev. John Davies, of Daventry, concluded by prayer. The other devotional parts of the services were conducted by the Rev. Messrs. Griffiths, of Long Buckby, Owen, of Smethwick, Cuzens, of Crick, Thomas, of Dunchurch, and Evans and Rowe, students of Spring Hill College, Birmingham.

COLLEGIATE APPOINTMENTS, &c.

The Rev. Philip Smith, B.A. of the University of London, and late of Coward College, has been appointed Classical Tutor to Cheshunt College, Herts, by the Trustees of the Countess of Huntingdon's connection, and will enter upon the duties of his office at the commencement of the next session. The successful competition of Mr. Smith, for most of the prizes of his year at the University College examinations, is a testimony to his diligence and talents, and a pledge of the success which, we doubt not, will attend his labours as a college tutor.

The Rev. O. T. Dobbin, B. A., of Trinity College, Dublin, has resigned his pastoral charge at Harley Street Chapel, Bow, Middlesex, and has accepted the

office of Classical Tutor to the Western Academy, Exeter, where he proposes to commence his official labours early in October.

RECENT DEATHS.

On February 10th, in the island of Barbadoes, the Rev. WILLIAM HELLIWELL, pastor of the Congregational Church, Providence Chapel, Whitehaven. He was a zealous, laborious, and useful minister, much esteemed by his congregation. His remove in the prime of life from a sphere of extensive usefulness, is sincerely and deeply lamented.

On 4th of April, in the 74th year of his age, the Rev. JOHN CAMPBELL, for 37 years the pastor of the Congregational Church at Kingsland. He suffered from a continued fever for a fortnight before his departure, attended by some disturbances of the brain. But, amidst the aberrations of his mind, sacred and missionary subjects still engaged his thoughts. We shall, doubtless, have opportunities of referring more at length to the useful life of this eminently devoted and venerable servant of Christ.

At Pentonville, on May the 26th, the Rev. JAMES MATHER, late of Upper Clapton, and formerly pastor of the Congregational Church, Howard Street, Sheffield. This venerable minister was originally a member of the Congregational Church at Bolton, by whom he was highly esteemed, and encouraged to devote himself to the work of the ministry. He was trained for that service by the Rev. William Roby, in the seminary that was established at Manchester by the late Robert Spear, Esq. Mr. M. commenced his stated ministry at New Windsor, near Manchester, and thence he removed to Sheffield, where his labours were crowned with tokens of the divine approbation. After his resignation of the pastoral charge at Upper Clapton, he resided in Pentonville, where, after a short illness, which was endured with unusual patience, peace, and joy, he entered into his rest. His body was buried in the Abney Park Cemetery, and was the first deposited in that interesting grave-yard.

On Tuesday, June 23d, in the 39th year of his age, the Rev. LUKE FORSTER, pastor of the Congregational church assembling at Abbey Lane, Saffron Walden, formerly of Blackburn. His last sermon was delivered on Lord's day morning, June 14th, from Rom. iv. 20, "He staggered not at the promise of God," &c. When his indisposition was too great to permit of his preaching again that day, he proposed to resume the subject of the lecture on the following Friday. His weakness, however, prevented him, which gradually increased, with difficulty of breathing, until it became evident that the great Disposer of all events had determined to call him home. On the morning of Tuesday, after bearing testimony how precious Jesus Christ is to all believers, he sunk to rest without a struggle or a groan, or even a sigh, at the delightful residence of a friend in the neighbourhood of Walden, whither he had removed for change of air.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from Rev. Drs. Henderson and Matheson. Rev. Messrs. J. Jukes—J. Robinson—W. Tarbotton—G. Rose—J. Frost—Robert Chamberlain—W. Owen—J. C. Gallaway—J. Bounsall—Algernon Wells.

Also, from W. Stroud, Esq. M.D.—Messrs. Edward Copeland—An Enquirer—A Lawyer—Alethes.

ERRATA.—Page 576, for "Germanica," read "Germania."
for "Wiggens's," read "Wiggers's."